

A
TREATISE
Concerning
REPENTANCE,

Wherein also,
The DOCTRINE
OF
RESTITUTION

Is handled at large :

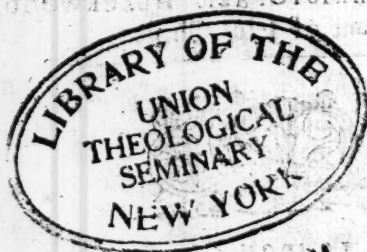
With a Solution of many
Cases of Conscience
concerning the same.

Written by CHRISTOPHER BLACKWOOD,
a Servant of Jesus Christ.



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To the Right Honorable,
EDMOND LUDLOW Esq,
Lieutenant-General of the Parliament's
Forces in *I R E L A N D*;
Miles Corbet and John Jones, Esq;
Commissioners of the Commonwealth
of *England* for the affairs of *Ireland*.

Noble Senators,

 Onsidering the great veil of
darkness spread over all
Nations, and more par-
ticularly, the gross Dark-
ness in this Nation of
Ireland, I have bent some of my studies
to open the way of salvation in this Trea-
tise

tise presented to your Honours, as also in
divers other Treatises which I have already
published, and have further to publish,
the Lord assisting. That this may come
to the world with the more countenance, I
have prefixed your Honours names.

My prayer to the Lord is for your
Honours, That you may every way, in the
compass of your Callings, build the old
waste places in this Nation, and raise up
an happie foundation for many generati-
ons; that you may be called, The repair-
ers of the breach, The restorers of paths
to dwell in. I have no more at present,
save that I am

Your Honours humble
and obliged servant,

CHR. BLACKWOOD.



MATTH. 4. 7.

From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.



WE have here Christ beginning his Ministry: whose Calling thereto is confirmed.

1 By a voice from heaven, *Mat. 3. 17.*
also, *Chap. 17. 5.*

2 By a miraculous fourty days fast, *Matth. 4.*

In which observe,

1 The occasion of his Ministry, *viz.*
John his being cast into prison, verse 12.

Christ comes and preaches the same doctrine which *John* had preached.

2 The place of his Ministry, which was *Capernaum*, a City of the lower *Galilee*, towards *Jordan*. verse 15.

3 The ends of his Ministry, which are, for fulfilling of Prophecies, verse 14, 15. which though the Prophet *Isaiah* spake of the darkness of Captivity, and the light of deliverance by King *Cyrus*; yet the light of the Gospel was prophesied of: which light was manifested to the people that sate in darkness and in the shadow of death.

4. The exercise of his Ministry described,

First, from the time: *From that time Jesus began to preach*; that is, from the time *John* was cast into prison.

Secondly, the text, or duty comprehended in the text, *viz. Repent*:

pent : It was that text *Iohn* had preached from *Mat. 3. 2.* and that duty he had exhorted his hearers to.

- 3 The Motive ; viz. *The kingdom of heaven is at hand* : that is, there are present profers of Grace wherein pardon of sin is offered to you now, and a kingdom of glory hereafter, in case you do repent.

From the time, viz. *Iohn's* being cast into prison,

Observe : *When faithful Preachers are restrained from preaching, others that have their liberty should be so much more careful to preach to the people of God* : so doth Christ here, when *Iohn* was shut up in prison.

The preciousness of the soul, the wants of Gods people, and the testimony of the Truth, which must have some to assert it, calls for it. Hence *Elijah* was so zealous against the worshippers of *Baal*, because an hundred of the Lords Prophets were shut up. Truth will not suffer us to be silent, and the World will not suffer us to speak. Hence we must encourage our selves in God, in doing duty.

Use :

Exhortation to Teachers in such times to put on a spirit of boldness to make known the Gospel : *1 Thess. 2. 2, 3. After we had been shamefully intreated, as ye know, at Philippi, we were bold in our God to make known to you the Gospel. Acts 4. 29. Grant unto thy servants, that with all boldness they may speak thy word.*

Motives.

1. The greatness of the harvest : there are great numbers of souls, some whereof stand in need to be converted, others to be edified. The pure Ordinances of God are the glory of a place, *1 Sam. 4. 20.* in the want or absence whereof, the glory departs away.

How would it pity us, to see many Corn-fields that are ripe, and in danger of shattering, for want of hands to imburn the corn ! So, many have good beginnings of knowledge, but wanting able Teachers to perfect the work, they are in danger to be lost. What endeavours are enough, might a Preacher be instrumental in saving one soul ! what then, where there are many souls, not only of those that pretend to Christ, but also Jews and Heathens !

It's a difficult thing to make one soul lie level upon Christ. Sometimes

times he is troubled with fears and doubts, for want of comfort: sometimes he falls into spiritual pride, because he hath comfort: sometimes he is tempted both with visible temptations from the world (which, with customs, counsels, persuasions, benefits, and flatteries, strives to seduce) and with invisible, arising from Satans suggestions, and inbred concupiscence. Sometimes he wrestles with an angry God, sometimes with an accusing or scrupulous conscience: sometimes he thinks that all that he hath done is in vain: sometimes he abounds with selfishness; sometimes so large in his profers, that he could let all go for God; anon, he is so cold, that he is nothing so large in his profers. Now if to establish one soul, be such a work; what is it to establish many, where one wants Knowledge, another Comfort; one needs Reprehension, another Direction; one is a babe, and so there must be milk for him; another is a strong man, and there must be meat for him?

2 Fewness of Labourers in such times, as also at other times; one *Elijah*, one *Micajah*, when *Iezabel* had four hundred false Prophets: *Jeremiah* was in his time as it were left alone, and ready to give over his Ministry. *Ier.* 20. 8, 9. After Christ's time, there were sometimes so few Pastors, that they were constrained to commend two or three Congregations to one Pastor. Hence came the corrupt custom of *Commendams*; that is, that one Teacher should have two or three Parishional Benefices.

Love of ease, painfulness of study, the smallness of reward, in many places, for a work of that weight, together with the inability of hearers to put difference betwixt Doctrine and Doctrine, Teacher and Teacher, and conceitedness of unable Speakers, causes that there be but few Labourers; so that persons mostly speak *multa*, but not *multum*; many words, but little to purpose.

3 Souls converted and edified, will be the glory of Teachers: they are not onely the seal of their sending for the present, *1 Cor.* 9. 2. but their Crown hereafter, *1 Thess.* 2. 19. *Dan.* 12. 3. *1 Pet.* 5. 1, 2, 3. When *Peter* comes with three thousand souls gained to God, and *Paul* comes with his Gentiles, what a shame for thee, that like that unprofitable servant hast hid thy talent! *Matth.* 25. 24. Hence Teachers should put on bowels of compassion: our bowels yern towards them that have no bread, when our selves have plenty; so when we have many blessed Truths in our hearts and papers, shall we

we not yern that others partake of them? And so much more, in that it redounds to our Crown, *Iob. 4. 36.* when he that sows and he that reaps shall rejoyce together.

- 4 The Barrenness of the Lords Vineyard without planters and waterers, *1 Cor. 3. 6, 7.* How ready is all to run to ruine, in the want or dispersing of such Teachers, experience tells. Where *the shepherd* hath been *smitten the flock* hath been scattered, *Mat. 16. 31.* Fields or Vineyards are apt to be over-grown with weeds, if the Husbandman labours not to weed them out: so will the hearts of men be over-run, if there be not a painful Ministry to dig up their corruptions.

Come we to the second thing. The duty commended, *viz. Repent.*

In opening of which, I shall handle four things:

- 1 The duty.
- 2 The exercise of it.
- 3 The time of it.
- 4 The evidence of it. as it hath respect to men, in distributive righteousness; where the Question of Restitution is largely handled.

In handling the doctrine of Repentance, I will open

- 1 The kinds
 - 2 The description } of it.
- Three Uses.

There are two kinds of Repentance:

1 Legal; when a person is brought to the sight of his sins, without beholding any pardon in Christ: so *Cain*, and *Indas*, *Mat. 27. 32*: The Law worketh wrath. *Rom. 4. 15.* First it lets us see sin, and then it troubles the conscience for it, by threatening wrath. *Moses plenus est Absinthii*; the Law is full of Wormwood.

2 Evangelical, or Gospel-repentance; which is a transformation or change of minde and heart, wrought by the holy Ghost, through the power of the Word; whereby a believing sinner is humbled for all sin, and turns away from it in the purpose of his heart, with an hatred of it, that so the image of God may be restored in him.

In

In which consider,

1 The efficient cause of Repentance is God, who circumcises the heart, *Deut. 10.6.* takes away the stony heart, *Ezek. 36.26.* gives repentance to life, *Acts 11.18.* quickens them that are dead in sins, *Eph. 2.1.* and grants repentance to sinners, to recover themselves out of Satans snares, *2 Tim. 2.25.*

2 The form of Repentance is a transformation; or the changing of the soul into another form, *Rom. 12.* *Be ye transformed by the renewing of your mindes.* The word is *μεταμορφοῦν*. He names the minde; because there the change begins, *Act. 26.18.* *Eph. 5.14.* Some look upon Repentance, as if it were nothing but a sorrow for sin, with a purpose of new life; yet may a man have many such purposes, yet without a change of minde and heart they will come to nothing.

The similitude or form whereinto repentant souls are changed, is Gods image, *τὸ αὐτὸν εἰκόνα μεταμορφοῦν*, *2 Cor. 3.18.* *We are transformed into the same image.*

3 The matter of Repentance consists

1 In Humiliation,

2 Reformation.

First, Humiliation consists in three things:

1 Sorrow for sin, *2 Sam. 24.10.* *I have done very foolishly.* This is (1) Outward; and that is,

1 In confession of sin: *2 Sam. 12.7.* *David saith, I have sinned.*

2 In aggravation of sin; so *Ezra 9.6, 7, 8.* *Dan. 9.6, 7.* *Ezra* and *Daniel* aggravate their sins, as if they were the greatest sinners. So *David*, *Psal. 51.1, 2, 3, 4, 5.* the Prodigal, *Luke 15.18.*

Sorrow for sin is (2) Inward, when the heart yerns under what it hath done: *Psal. 38.17.* *I will declare mine iniquity,* (meaning in confession) *and will be sorry for my sin.* *Ephraim bemoaned himself*, that he had been like an untamed bullock unaccustomed to the yoke, *Jer. 31.18.*

2 Humiliation consists in Shame, that the soul have an inward blushing upon consideration of former evils: *Ier. 31.20.* *I was ashamed, yea even confounded, because I did bear the reproof of my youth.* *Rom. 6.21.* *What fruits have ye in those things whereof ye are now ashamed?*

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3. Hu

3 Humiliation consists in hatred : *Iſa. 39. 22. Thou shalt deſile the covering of thy graven images of ſilver : and the ornaments of thy molten images of gold : thou ſhalt caſt them away as a menſtruum cloth : thou ſhalt ſay, Away, get thee hence.* Hoſ. 14. 8. *Ephraim ſhall ſay, what have I any more to do with idols?* Ezek. 6. 9. 20. 43. repentant ſouls are brought in not only remembering their ſpiritual whoredom, and all their evil doings wherein they have been deſiled, but alſo loathing themſelves in their own ſight for the ſame.

Secondly : The ſecond thing wherein the matter of Repentance conſiſts, is Reformation ; which is, that the bent and frame of the heart be againſt all ſin : *Prov. 28. 13. He that confeſſeth and forſaketh, ſhall finde mercy.* *Iſai. 1. 16. Waſh ye, make ye clean : put away the evil of your doings ; ceaſe to do evil.* *Jon. 3. 10. God ſaw that the Ninevites turned from their evil way.* The Corinthians were thus reformed, *1 Cor. 6. 10. 11. Such were ſome of you : but now are ye waſhed, now are you cleaned.* This inward Reformation is wont to ſhew it ſelf by outward Reformation ; as in the *Ephesians*, who having repented of their Magick, burnt their Conjuring books.

Now for the matter about which Repentance is exerciſed, it is all ſin, both Original, *Pſal. 51. 5. Behold, I was ſhapen in wickedneſs, and in ſin did my mother conceive me :* and alſo actual ſins, verſ. 1, 2, 3, 4. 9. But eſpecially it reflects with moſt indignation upon ſcandalous ſins, *1 Tim. 1. 13.* and ſins againſt light of nature, *Pſal. 51. 14. deliver me from bloodguiltineſs ;* and ſins againſt knowledge.

For the preſent, it looks at the prevailing evil of the heart.

For the instrumental cauſe of Repentance, it is the Word, whether preached or read. Preached ; as in *Lydia*, the Jaylor, who by *Paul's* preaching were converted : alſo they, *Act. 2. 37.* by *Peter's* preaching. So the word read ; as *Joſiah*, who hearing the promiſes and threats together, was wrought upon, *2 Kings 22. 19.*

This Word is either the Law, or Goſpel. The Law works terror, and affrights the ſoul to lie under that curſe : *Gal. 3. 13. Cursed is he that continues not in all things written in the Law.* The Goſpel offers Chriſt in all his beauty and excellency, and ſets forth terms of reconciliation, *2 Cor. 5. 19.* which the Spirit perſwades the ſoul to accept of.

4. The end, or final cause of Repentance is; that we may go from one measure of grace to another: *2 Cor. 3. 18. We are changed into the same image, from glory to glory*; that is, from a less degree of glorious graces, to a greater, pressing on as near as we can to the restitution of that image wherein at first we were created.

I shall now come to make Application of this Point;

- serving for
- 1 Reprehension.
 - 2 Information.
 - 3 Caution.
 - 4 Trial.
 - 5 Exhortation.

Use of Reprehension,

1 Of those who think it an easie thing to repent. If the strength of a natural purpose were Repentance, it were an easie matter: but there must be a change of heart: *Deut. 5. 28, 29. The people have well said in all that they have spoken: but O that there were such an heart in them to keep my commandments always!* As if he should say, Their natural purposes are well; but Oh that there were such an heart changed according to these purposes!

2 Of those who begin their Repentance at outward Reformation, never looking for a changed heart. If Repentance were a Moral virtue, perhaps frequency of actions might produce it: but it is a divine grace must be infused from heaven; *Act. 11. 18. dispensed at the will and pleasure of God, Job. 1. 13. &c 3. 9.*

3 Of those who think that every qualm that comes over the Conscience, to be Repentance; as, if they cry out, *I have sinned*: But so did *Cain, Balan, Saul, Judas, Pharaoh*. Others think a few good words and glorious expressions to be Repentance, especially if spoken on their death-bed. No, no: *Psal. 78. 34, 35, 36. When he slew them; then they sought him. — But they did but flatter. Thou must cry mightily, as the Ninevites; magnify ad Deum.* Get thee into thy closet, and arraign and condemn thy self: *Psal. 32. 4. When I kept silence, my bones waxed old through my roaring all the day long.* Note, he kept silence, and yet he roared; because, though he cryed out of other sins; yet did he not cry out against his adultery and murder, wherein God would have had him to insist in his confessions and aggravation: but it seems he scorned the matter

so, that he had such trouble in his spirit, that his *meanness was turned into the drought of summer*. Now as soon as he had but a purpose to confess his prevailing iniquity, and aggravated the right sin, the Lord forgave the iniquity of his sin.

Use of Information.

That it is our duty to repent. Repent now, or else for ever repent. Wicked men are called to Repentance, *Isa. 55. 7. 8. Ezek. 33. 11. Ait. 18. 22. & 17. 30.* yea also godly men: for Repentance is not onely a turning, but a returning after relapses; as in *Peter, Matth. 27. 75.*

Grounds of Repentance.

1 Without Repentance, there is no forgiveness, *Luke 24. 47.* Repentance and remission of sins was to be preached together, *Ait. 2. 37. Repent, and be baptized for remission of sins. Ait. 3. 31.* Christ is a *Saviour, to give repentance unto Israel, and forgiveness of sins.* Without Repentance, never look to have thy sins *blotted out*, *Ait. 3. 19.* Till a man doth repent of his sin, he doth implicitly like it: and how should we look that God should forgive sin, whiles we approve it? Hence *Iohn Baptist* preached the *Baptism of repentance unto remission of sins*, *Mark 1. 4.*

2 The greatest sin, upon Repentance, is pardonable; but the least sin, without Repentance, is damnable. The greatest sin, upon Repentance, is pardonable; scarlet and crimson sins, *Isai. 1. 18.* the filling of *Jerusalem* with blood; as in *Manasseh*, *2 Chron. 33. 4.* the murdering the Son of God, *Ait. 2. 38.* guiltiness of other mens damnation, as in *Paul*, (or soul-murder) who besides other evils, *compelled persons to blaspheme*, *Act. 26. 11.* What sin so great, as the first sin of the first man *Adam*, who did what in him lay to ruine all his posterity? yet it's thought that he repented, and obtained mercy.

Object. *But God will not acquit the guilty.* *Exod. 34. 7.*

Answer. God doth not account a person guilty that repents of his sin, but he that goes on in his sin: against such a man, peruse these threatnings, *Deut. 29. 19, 20. Psal. 7. 11, 12, 13.* and *11. 6, 7.* and *68. 21.*

Contrarily, the least sin, without repentance, is damnable: *Prov. 19. 16. He that despises his ways, shall die*, that is, eternally; for the holiest die a temporal death. If a man shall live in any sin, though
never

never so small, and despise it, because he thinks it a trifle; such a man shall die eternally. In this sense, *the wages of sin is death*, Rom. 6.23. So Ezek. 18. 21. *Cast away all your transgressions; for why will ye die?* As if he should say; If you harbour the smallest evil in the purpose of your hearts, it will be your death.

3 Repentance is the remedy to poor sinners, for the malady of their sins, like a board after shipwreck. Hence this hath been propounded as a mean of comfort to afflicted consciences, *Acts* 2.37, 38. Not as if pardon of sin were annexed to Repentance, without Christ's satisfaction, as *Socinus* blasphemously maintains; but I mean such a Repentance as goes along with Faith; not onely looking upon God, as *Hos.* 6.1. but God in Christ, as a father, with an holy confidence: *Zech.* 12.10. *They shall look upon him whom they have pierced, and they shall mourn:* and, *In that day there shall be a fountain set open for sin and for uncleanness.* *Zech.* 13.1.

4 Without Repentance, you must go to hell. *Luke* 13.35. *Except ye repent, ye shall all perish.* If *Simon Magus* repented not, *Peter* tells him, *he is in the gall of bitterness, and bond of iniquity.* *Acts* 8.23. *2 Pet.* 3. 9. *God is not willing that any of us should perish; but that all should come to repentance;* intimating, that all that did not repent, must be sure to perish. If *Abah* went to hell, who had an outward repentance of sackcloth, *1 King.* 21.29. If *Saul* and *Balaam* went to hell, who had a sight of their sin; and confess'd it: If *Judas* went to hell, who confess'd his sin, and that in particular; *I have sinned, in that I have betrayed innocent blood;* yea, profer'd restitution: What shall become of those who never once said, *What have I done!* what have I done against God? what against my neighbour? or what against my own soul? who never shed a tear, nor sent a groan to heaven in secret, for all their abominations.

5 In the use and exercise of Repentance, God is wont to come to pardon sin, and turn away his Judgements; though not for our prayers or tears sake, yet for his mercies sake. *Isai.* 57.17, 18. God was angry with his people for covetousness and other sins, so that he smote them: but when God saw them mourning, he turns away his anger, and restores comforts unto them. *God's arrows stuck in David.* *Psal.* 6.1, 2. yet when he humbled himself, the Lord heard the voice of his weeping, *vers.* 8. Shall *Moses's* tears move *Pharaoh's*

raab's daughter to compassion; and shall not the tears of God's children, though not for the tears sake, yet as they are the fruits of his Spirit, not move the Lord? Shall the cry of a stranger move a creature; and shall not the cry of a child prevail with a Father? We ought to look upon Fasting, and Prayer, and the exercise of Repentance, as the Ordinance of God, wherein the Lord hath appointed us to meet with him, and wherein he will make good the things he hath promised: and this is the ground of Fasting and Prayer in extremities. Come and meet God in the Ordinances of Prayer, Fasting, Baptism, Supper, and therein God will come with a full hand, and bestow that which his free grace hath engaged him to do. We confess our sins to him; but what is the ground of forgiveness? not our confession of sins, nor our fasting, and prayers, and tears; but, *I, even I am he that blots out thy sins, for my own names sake, Isa. 43. 25.*

In the exercise of Repentance, judgements also have been turned from Nations, *2 Chron. 7. 13, 14. Jer. 18. 7, 8.* When *Shishak* King of *Egypt* was coming against *Judah*, the men of *Judah* humbled themselves: and the answer was, *My wrath shall not be poured down by the hand of Shishak; but I will give them some deliverance.* See other examples, *Jon. 3. 6. Hos. 14. 2.* Once I should commend to the powers of the earth, I mean, Magistrates, that they would send their pleasure herein to godly souls, rather by Letters of Recommendation, than Compulsion: for if the Magistrate may compel persons to come to worship that day, then may they *de jure* compel them to come to worship any other day, and for non-performance hereof, may punish their Subjects with Fines, Banishments, and Imprisonments; and so gradually soul-slavery may come upon the consciences of persons who cannot comply to the Magistrates Religion, or else daily they may look to be ruined for the same. I speak my heart herein, leaving others to their own apprehensions.

Besides, God's worshippers are a *willing people*, *Plal. 110. 3.* Besides, how can wicked men pray, that have not the Spirit of God? How little did the affairs of *Ireland* thrive, so long as compulsory National Fasts were for it? When they were left off, in a little time things began to go well.

Use of Caution.

Take heed we be not mistaken in repentance. Some take natural

penitance, that is, sorrow for sin against natural conscience, to be Repentance: others take Legal sorrow: others, outward Reformation. That we may not be mistaken, I shall propound these Cautions:

1. Faith and Repentance are wrought together in the soul, in respect of time, though in respect of order Faith goes first: for at the same moment I believe that Christ was crucified for my sins, I mourn for my sins, which were the cause of his crucifying: *Zech. 12. 10. They shall look on him whom they have crucified*; (that is, by an eye of faith) *and they shall mourn*. Faith apprehends God's fatherly love in Christ, which love works a reflex love in us to the Lord; whence flows sorrow for displeasing such a loving God: so that Faith is first in order, but Repentance is first in feeling. Hence Repentance is often set first; as, *Repent and believe*.

2. Think not your Repentance any satisfaction for sin: for nothing satisfies for this, but Christ's death. If we place our Repentance and our deliverance from sin or wrath, as a meritorious cause together with Christ, we make an idol thereof; because we make our Repentance to be that, which onely the righteousness of God is. When thou expectest thy Repentance shall bring down an answer from God, thou dost in effect make it thy Mediator. All our Repentance, of it self, is not able to turn a way the least sin or judgement, or to procure the least simile and favour from God: onely God having promised these mercies, of his free grace, in the use of means, is pleased freely to convey them.

Some think, because of their outward humiliation, to be accepted. *Isai. 58. 3. Wherefore have we fasted, and thou takest no knowledge?* And *Matt. 2. 13.* they walked in black before the Lord, and thought they should be accepted for it: but as an earthly father delights not in the sorrows or tears of his children, further then it arises from the sense of their offence, for offending such a loving Father; no more doth God delight in the tears of his, further then they are the fruits of his own Spirit, melting the heart for the ugliness of sin, and his goodness thereby offended.

3. Think not, when thou hast once laid hold on the death of Christ for pardon, that then thou must mourn no more: our whole life must be a continual repenting, forasmuch as infirmities still break out: not as if pardon formerly got, could be made void by following sins; but because the blood of Christ is a continual streaming foun-

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tain for sin and for uncleanness, *Zech. 13. 1.* designed to penitent souls, and to them alone, *1 Joh. 1. 8. 9.* therefore we must still go on in the exercise of Repentance.

Some fancy, that after Repentance in the act of Conversion, there must be no more sorrow in the exercise of Repentance, but that they must onely rejoyce in God: but we must daily repent, because of daily sin: let us not cease sorrowing, till we cease sinning; and that will not be, till we cease breathing. He that goes not on in the exercise of Repentance, seems to repent of his former Repentance. We must not onely humble our selves, but also *walk humbly with God, Mic. 6. 8.* because, though the guilt and punishment in some sense be taken away at once, yet are the spots of corruption healed by degrees. We are oft to call to minde our former sins, not as matter of Terror, but of Humiliation. And joy and sorrow may both consist in the soul at one and the same time: for our God comforts them that are cast down, *2 Cor. 7. 6.* and that proportionably to their sorrows and sufferings, *2 Cor. 1. 5.*

3 Know, that Repentance is not true, which leaves the life unreformed: *Prov. 28. 12.* *He that confesseth and forsaketh, shall finde mercy.* *Rom. 6. 2.* *How shall we, that are dead to sin, live any longer therein?* When the Israelites in *Bala's* time repented of their strange wives, they put them away, *Exr. 10. 23.* Reservation of a purpose of sin, or unresolvedness against it in any particular, will plainly shew that we never repented. For example: when a man purposeth to hold his estate, with the denial of the Truth; yea, if he do not absolutely purpose to forsake that, or any thing else, in the strength of God, for his Truth, this partial Reformation shews a man never repented, nor went further then *Herod*, who did many things, *Mark 6. 20.* but would not do all.

4 Let sound Humiliation run along with Reformation. Some have guilty sorrow, *1 Tim. 6. 10.* *They pierce themselves thorow with many sorrows.* Others, despairing sorrows; as *Judas*, *Mat. 27. 3.* Others, hypocritical sorrow; as *Herod* sorry both before and after his sin, yet did commit it. *Mark 6. 26.* But this sorrow that goes along with true Repentance, arises from the love of God, *Luke 7. 38.* so that the repentant soul mourns after the Lord, as doves of the valleys for their mates, *Ezek. 7. 16.*

5 In thy Repentance, look not back upon any of thy old sins with any

any tickling delight, but with continual loathing, either actual or habitual, *Iſa. 30. 22. He. 14. 8.* A man may commit the same sin a thousand times over, by new delighting in it. If a soul have not a constant implacable hatred to his old sins, he will be ready to fall into the recommission of them when tentations come. The soul is like the stomach, that will hardly be brought to taste of that which it loaths. For the measure of hatred of sin, it should be most against that sin which we have dandled most, *Ier. 2. 19.* compared with *Iob 20. 12.*

6. Let not repentance be for one sin, but for every sin. Some sorrow for one sin, and rejoyce in another; as King *Darius*, that was sorry for *Daniel's* being cast into the Lions Den, but rejoyced in the favour of his great Courtiers, *Daniel's* enemies, *Dan. 6. 14.* or as *Herod*, who sorrowed for *John's* death, but rejoyced in *Herodias*. Many are troubled for some one sin, which the natural conscience could not swallow; as for Murder, Adultery, Theft; that never came to mourn for sin as it is sin; as appears because they are troubled for these, not for others, which are of as deep guilt in the sight of God, though not of so deep stain in the sight of men. Yet may sorrow be more for one sin then another, because committed against greater light, and with more scandal.

7. Conjoyn the whole man in repentance both soul and body, because both have been partakers in sin. *Ahab* humbled himself in sackcloth, but his heart was not humbled. One teare flowing from a broken heart, is more accepted then many such sackcloths: To hang down the head like a bulrush, in token of shame for sin, *Iſa. 38. 5.* is commendable; but not enough: The heart must also be affected, and that will also affect the whole man; the countenance with sadness, the eyes with teares, the body with with prostration, or falling downe before the Lord. *Mary Magdalen's* heart being humbled, *Luke 7. 38.* presently her eyes pour out teares to wash Christs feet, her hair wipes them, and her lips, that had formerly kiss wantonly, with them she kisseth Christs feet.

8. Let thy repentance be sutable to thy sins, *Mat. 3. 8.* For a sutableness of satisfaction: so onely Christ his death is sutable; but let the sutableness be betwixt the fruits of sin, and the fruits of repentance, that it may appear to our selves and others (whom by our scandals and presumptions we have offended) that there is a change

(14)

wrought in us. So did *Manasseh*, 2 *Chron.* 33. 11. and *Mary Magdalene*, *Luke* 7. 38. as *Peter*, who had denied Christ shamefully before men, came after to witness him before a whole Council; and those persons who had bestowed their gold to make a golden-calf, after were exceeding free in bestowing gold and jewels, and precious things for to adorne Gods Sanctuary. Penitent souls desire that the knowledge of their repentance might come to those who have had knowledge of their sin.

Use of tryal.

Whether thy repentance be true. Many things look like gold; that are not so: so many seemingly repent, that are in hell.

Tryals of Repentance, are:

1. True repentance strikes at the darling-sin; as earthly-mindedness, pride, revenge, lying, &c. both in confessions, *Psal.* 51. 14. *Deliver me from blood-guiltiness*; and also in reformation. Carnal confidence in *Assyria*, had been the *Israelites* sin; now they say, *Asshur shall not save us; we will not ride upon horses*, *Hos.* 14. 3. Though repentance looks at the destruction of the whole body of sins as the root, and all other sins as the branches; yet because the darling-sin is stronglier fixed to this root, hence true converts fight against this.

2. It appeares we repent, when we are oft thinking of our sins: *Psal.* 51. 3. *My sin is ever before me*; not in respect of guilt, as if it were not pardoned; but in respect of shame and abasement; *Ezek.* 20. 43. *Ye shall remember your wases, and all your doings wherein you have been defiled*. It is with sins in the soul as with thornes and bryars: when they are in the midst of a Garden, they are hurtful, and hinder herbs and plants from growing; but being put in the hedge, they are profitable to preserve them. So sin unpardoned lying on the conscience, is hurtful and comfortless; but being pardoned, and yet remaining in the memory, it helps to humble. How oft doth *Paul* name some of his grossest sins, as blasphemy, persecution! which though the tongue name them not, yet if the heart particularize them in prayer, the heart melts in the thought of them. Hence the people say, 1 *Sam.* 12. 18. *We have sinned in asking us a King*: and *David*, *Psal.* 25. 7. *Remember not the sins of my youth*.

3. True repentance is seen by our hatred of sin; whether in others,
Psal.

Psal. 107. 3. I hate the works of them that fall away. Psal. 6. 4. 5. I have hated the Congregation of evil doers: or whether it be in himself; and and this either the body of death. Rom. 7. 13. The evil that I hate; that do I; or whether fruits flowing from it; as vaine thoughts, Psal. 119. 13. wicked words, Psal. 26. 5. or wicked works, Levit. 11. 10.

Properties of hatred of sin, are,

1. Is carryed against the being of a thing: so he that hates sin, hates the very being of sin. Many leave sin out of a listless indispotion thereto; but few out of an hatred thereof: but this is our duty, *Ezek. 20. 43.* though for the present we do commit a sin, yet if we do not hate it with as great an hatred as we were wont, we are apt to fall into it againe. That is right hatred; when a man is not content without the destruction of the thing which he hates.
2. It is proportionable to the greatness of the evil; *Psal. 139. 21. I hate them* (speaking of wicked men whom he hated for wickedness) *with a perfect hatred.*
3. Its universal; against the whole kind: he that hates a Toad, hates all the Toads in the world; and especially if it be in his house: so he that hates sin, hates all sin, in whomsoever, of what kind soever; *Psal. 119. 104. 128. I hate every false way;* but especially in his own heart.
4. He that hates sin, will be glad of all means which are or may be destructive to his lusts; whether it be promise, threatening, or commandment. When the children of the Prophets saw poisonous herbes put into the pottage, they said death was in the pot; and they were glad when the Prophet healed them; *2 Kings 4. 40. 41.* so if there be a poisonous herb in thy heart, thou wilt give thanks for any victory over it, *Rom. 7. 24. O wretched man, who shall deliver me? — thanks be to God through our Lord Jesus Christ.*
5. When our repentance rises from the love of God, rather then from his terror and indignation. See this. 1. In humiliation, *Luk. 7. 38.* compared with *verse 47. She washed Christ his feet, and wiped them with her hair.* Whence arose this sorrow? even from love: *She loved much, verse 47.*
2. See it in reformation, *John 15. 10. If ye love me, keep my commandments.* See, if we keep Christs Commandments, it must flow from

from love to God: Till we obey on this ground, the things which God commands, we do them onely as morall men. Hence *Strappin* taught, that that was true repentance, which begins from the love of God and righteousness: which sentence so stuck in the mind of *Luther*, that there was nothing more sweet to him then repentance, whenas before there was nothing in the Scripture more bitter to him.

... 5. When we groan under the burthen of indwelling corruption: *Rom. 7. 23. Paul* cries out like a man under a burthen. *O wretched man that I am!* *2 Cor. 5. 4. We groan, being burthened.* Many wicked men find sin to be a burthen; as *Cain* *Gen. 4. 13.* and *Judas* *Mat. 27. 4.* Now the burthen of the ungodly is onely in regard of unpardoned guilt; whereas the godly groane under the staine and defilement of sin. This groaning under the staine of sin, declares our repentance, or a change of heart, because the same sinful courses he now groans under, were wont to be pastime and pleasure to him: *Prov. 14. 9. Fools make a mock of sin. Prov. 10. 23. It is a sport to a fool to do mischief.* So that as he the mouth feeds upon meats, so the hearts of fools feed on foolishness. *Prov. 15. 24.* Now when former carnal courses that were pleasant, and full of delight, become burthens; then it is an evidence of repentance; and the more burthensome, the more evidential to the soul.

6. We may know our repentance, by our nimbleness in Gods wayes, *Psal. 119. 32.* when God hath enlarged the heart, then the soul runs in Gods wayes. *Rom. 6. 13. Yield your selves to God, as those that are alive from the dead:* indeed all converts have not the like nimbleness; but all have some. As soon as *Lydia* was converted, how earnest was she to have *Paul* come into her house? so the jaylour no sooner he repented, but he washed *Pauls* stripes, and set meat before him.

7. When the bent of our heart is for God, *Joel 2. 23. Turn to me with all your heart;* that is, with every purpose. Wicked sinners, though they were called to the most High, yet none at all would exalt him, *Hos. 1. 7.* that is, they would not give God, but their lusts, the pre-eminence in their hearts. When God would prove the inhabitants of *Judah* in *Josiah's* time to be hypocrites, he brings this reason. *That they turned not unto him with the whole heart,* *Jer. 3. 10.*

Wicked

Wicked men are described by this; that their hearts walk after detestable things, and abominations: *Ezek. 11. 19. Ezek. 33. 31.* they heard *Ezekiel*, but their hearts went after their covetousness. It matters not what way thy outward man, if thy heart clove with wickedness. *Hosea*, chap. 7. 16. compares such men to a deceitful bow, which though it be held against the white, yet will not go to it, because the bent of it is some other way: so impenitent men seem to take their level for God and Christ, yet where some reigning lust hath got the bent of their heart, they do not turn to the Lord.

8. We may know our repentance is true, by the change of heart which is wrought in repentant Persons.

Properties of this change are.

1. It is a great and wonderful change, as if a man were to change one suite of apparel for another, to put off the old man, and to put on the new, *Eph. 4. 23, 24.* or as when ayre is changed from darkness to light, *Eph. 5. 8.* This is in the Understanding; and in the Will there is a marvellous change, as when a stone is turned into flesh; *I will take away the stony heart, and give you an heart of flesh, Ezek. 36. 26.* so that the repentant soul doth not frequent his old company, nor use his old wonts and ways.
2. It is a visible change: all that were before acquainted with this man, wonder to see how he is changed. It must needs be visible, because it is from one contrary to another. Hence, *1 Pet. 4. 4.* wicked men *thinke it strange you run not with them to the same excess of riot.*
3. It is a sensible change: he findes he is not the same man he was, *Tit. 3. 3. We our selves were sometimes foolish, serving divers lusts;* &c. now it is otherwise: look as a man when he is recovering out of his disease, is sensible of the decrease of his disease, and of the new state of health whereto he is come: or as a man that hath been in a dark dungeon, and now comes out to see the light, he is sensible of the change; so is it in the work of the new creature, *Col. 1. 12.* only the work of grace being often by decrees, we cannot usually tell the day or Sermon of our conversions; for *for the seed grew up, the husbandman not knowing how*, *Mar. 4. 14.* but the soul can say, *Whereas I was blind, now I see*, *Joh. 9.* Its hard to point out a precise time or method of Gods working upon our hearts to conversion; the breathings of the Spirit being of so diverse kinds,

kinds, so that some have been wrought upon by proposing the joys of heaven, others by seeing the danger of an unregenerate estate, some by proposal of the beauty of Christ; some by reading some by hearing, some by godly conference. So that the *wind of the Spirit bloweth where it listeth*, *Joh. 3. 9.*

4. It is from one contrary to another: *Rom. 6. 17. Ye were the servants of sin, but now have you obeyed from the heart* (not some particular commands onely, but) *the whole form of doctrine.* *1 Cor. 6. 10, 11. Such were some of you; but now are you washed, now are you cleansed.* Now in all Contrary motions, there is a going further and further contrary, till a man come to the utmost point of contrariety: so a true convert doth not onely turn from prophaneity to civility, or from civility to formality; but from formality to the power of godliness in some measure, and from the power of godliness in a less measure, to the power of godliness in a greater measure, *Phil. 3. 13, 14. Forgetting the things behind, we press on.* *2 Cor. 4. 16. The inward man is every day renewing.* *Joh. 5. 2. Christ purges his branches, to bring forth more fruit.*

5. It is universal: 1. in the subject, *1 Thes. 5. 23. the Conscience formerly benumbed, is now tender; the Heart formerly hard, now melts in prayer; the Tongue formerly set on fire of hell, now speaks savory language, Jam. 3. 6. Col. 4. 6. the Ears formerly listening after uncleanness and slander, now listens to hear what God will speak, Psal. 85. 8.* 2. In the object; a repentant soul looks upon every object in another manner then formerly: he was wont to dote on riches, and pleasures, and honours; now he sees no perfection like an obedient self-denying heart, *Psal. 119. 96.* he was wont to plot how to make his children great; now he strives how to bring them up, that in time to come they may be plants for Gods orchard.

6. It is unvaluable; a repentant soul prizes this change whereto God hath brought him, above all the things in the world, and all the mercies that ever God bestowed on him, *Col. 1. 12, 13.* He would not for all the world be in such a condition as he was formerly. Shall Philosophers give thanks that they were men, and not women; and Philosophers, and not common men, as some of them have done? Shall Pharisees prize civility, *Luk. 18. 12. God I thank thee, &c.*
and

and shall not Christians prize this mercy of changing their hearts?

7. It is habitual: Many persons change their actions from uncleanness, drunkenness; but their habits are naught. So many have actions of liberality and humility, whose habits are for pride and covetousness. *John* did some acts against Idolatry, in destroying *Baal*; but his heart was habitually for calve-worship. If there be a new change of your habits, as well as of your acts, your change is not true. Sometimes a covetous man may do a liberal act, yet his unwillingness in doing it, shows there is no habit whence this act flows, but it springs from some outward motion of credit or profit.

8. Its powerful, both in demolishing the old building of corruption, and in setting up a body of created graces: every changed heart hath one eye upon the beating down the prevalent body of death, and another in setting up the image of God consisting in righteousness and holiness. *Eph. 4. 24.* persons that have no power against their old lusts, but are led captive by them; nor any power for holy actions, but still are hindered from them, what change is there in such men?

9. Its assimilating. He that changes his course, would have others to change with him: if a man change a principle or practice, he would have all the world to change with him. The reason is, because every man in changing, when it is done willingly, thinks he changes for the better; so, if thou be changed from a life of sin, thou wilt endeavour what in thee lies, that there may be the same change in others, *2 Chron. 33. 16.* As the element of fire and other elements strive to make other things like themselves, so should Christians. *Act. 26. 29.* *I would to God that not only thou, but also all that hear me this day, were not only almost, but altogether such as I am.* The occasion of his speech, was his speaking of God converting of him; and the change from whence, *vers. 10, 11.* and the change whereto, *vers. 19.* if carnal courses will be deadly to thee, they will be so to thy children and servants. As soon as the thief on the Cross was changed, he laboured to change his fellow-thief: So the woman of *Samarita* being converted, she endeavours to convert her fellow-citizens. *John 4. 28.* hence as corruption, *1 Cor. 5. 5.* is compared to leaven that leavens the whole lump, and tends to make it like it self,

self, *1 Cor. 5. 6.* even so doth grace; the tendency thereof is to make not onely those wherein it remains gracious, but also others to become a new lump.

10) He that truly repents of his sin, turns to God with a sovereign love, preferring him before any lust or any enjoyment; so that the soul saith; God forbid that I should rejoyce in any thing save the Lord. *Gal. 6. 14.* when *Pauls* heart was changed, *Act. 9. 6.* he saith, *Lord what wilt thou have me to do?* Now the soul and Christ are married; hence must he be loved sovereignly as a husband, every creature subordinately as a friend, and every lust hated as an enemy.

When once a soul repents, God hath the sovereign powers of the soul at his command. When God bids the soul go, it goes; or stay, it staves: let the passage be safe, or dangerous, pleasant or difficult, suitable to time or place, or opposite, *Gen. 1. 2. 1.* compared with *Heb. 1. 8.* *Abraham* converted, obeyed, and went, not knowing whither he went; in opposition to which God, if a lust formerly as dear as a right hand calls him, he dares not upon deliberation go.

Object. *But we finde many poor souls complaine they cannot finde any change of heart in them.*

A. Gods people may be to seek concerning a right knowledge of their estate, in six cases.

1. When they are onely babes in Christ: an infant knows not that he lives; but when he is grown to any stature, he knows it: so a Christian newly converted.

2. In case of desertion, when God withdraws the sense of his presence: so some of Gods people have been much stumbled, and given strange judgement of themselves, *Psal. 31. 22.* *Psal. 77. 7. 8. 9.* as when the Sun leaves our Horizon, there is nothing but black darkness; but in the darkest night we comfort our selves, the Sun will rise againe: so should we comfort our selves, that though the Sun of righteousness withdraw, he will return, *Mal. 4. 2.*

3. In case of melancholy: some have been so strongly possessed therewith, that they have thought themselves dead: but the actions of life may convince them of their mistake.

So some Christians, when under a cloud of melancoly, are apt to think all they have done is but in hypocrisie; yet when the cloud

is over, he can call the Lord his God, *Psal. 43. 5.*
 4. In case of committing scandalous sins, especially against light,
Psal. 51. 10, 11. David, by his adultery and murder, was like a
 man in a swoon, that feels no life.
 5. Presumptuous getting out of trouble by unlawful means; as
Peter, Mat. 26. 51. compared with *vers. 75.*
 6. Unevenness or crookedness in walking; when Christians are
 off and on, this causes hands to hang down, *Heb. 12. 13.*
 Setting aside these and such-like cases, a Christian, by the fore-
 mentioned grounds, may finde his Estate to Godwards.

Use of Exhortation.

To repent of your sins. But because this is in the general, I will
 propose particular sins to be repented of: 2. Motives to repent of
 all sin.

Sins to be repented of, are,

1. Habitual denial of Christ: most men that have escaped other
 pollutions, live in this sin, because they have an implicate intention
 lurking in their hearts, to deny Christ or his truth, rather then lose
 their Estates, Lives, Liberties, &c. which frame of heart will bring
 you to hell, if you dye in it: See *Mat. 10. 32, 33. 2 Tim.*
2. 11.

2. Implicate faith, in that you receive things for truth upon mans
 word, not knowing it to be from the Scripture.

3. Dissimulation in worship; *Hos. 13. 2. Let him that sacrificeth kiss the calves.* Many persons kissed *Jeroboams* calves, who
 cuss them in their hearts; yet because their kindred and friends
 went that way, and the stream of times, they made a semblance
 hereof. So many wives are of the Religion of their husbands, and
 children of their fathers, and servants of their masters Religion: not
 because God hath convinced them that such Religion is true, but for
 to bring themselves in favour with men.

4. Of your walking contrary to your own principles: men have their
 principles so and so, and they go cleane contrary in their practice:
Rom. 14. 22. Happy is the man that condemns not himself in
those things he allows. Many receive principles about *Utery*, and
 about the Sabbath and Baptisme, &c. and yet walk contrary to
 them. *Balaam* will condemne thee, *Numb. 23. 12.* They are

either of heaven, or of men, *Matt. 23.* If of men, why do you not reject them? If from heaven, why do you not believe and practise them?

5. Of your winking against light. Men reason, If I receive such a thing for truth, then either I must practise it, or not: if not, then I must never look for quiet in my conscience; if I do receive it, then will it expose me to persecution. Hence they wink against it, especially when it either exposes persons to suffering, or goes about to rob them of their darling sin. Truth comes to many persons as a prophet from God, but they serve it as *Herod* did the Baptist; who first imprisoned him, and then cut off his head. These are like those men *who say to the seers, See not; and to the Prophets, Prophesie not. Prophesie to us smooth things, Isa. 30. 10, 11.* They said not so in word; but their carriage spoke for them; the prophets knew well enough what they meant.

6. Of complaisance to humane laws in point of worship, as those, *Dan. 3. 7.* who, as soon as they heard the sound of the Corner, Harp, Sackbut, fell down and worshipped the golden image: much better did *Shadrach, Meshach, and Abednego*. Gods people are wont to have Truth and Religion wrought in their hearts, before they make profession of it in their lives. It is bad to walk after the commands of men in point of worship, *Isa. 29. 13, 14. Hos. 5. 11.*

7. Of secret murthers, whereby you have desired the death of any person, either out of malice to their persons, or desire of getting by their death, or of being freed of any trouble or charge thereby; as too many parents, who are glad of the death of their children, *No murderer hath eternal life abiding in him, 1 Joh. 3. 15.*

8. Of close lying. Many make little conscience of what they speak, so long as they can keep from the infamy of a lye. Take heed, and be watchful, in those cases wherein persons are apt to lye. Sometimes, in a matter of gaine, persons will over-reach strangely, not considering what is so got, is like a ball tost from one to another, *Prov. 21. 6.* sometimes, to gratifie a friend, or to be revenged of an enemy. Sometimes, in telling stories persons lye, to make them up. Sometimes, in the commendation of vertuous men, and crying down wicked men; making the one far better, and the other much worse than he is. Sometimes, in self-justification, and in the condemna-

tion

dion of an adversary. Besides, in complementing few are sensible how egregiously they lye.

To conclude, where is that man almost that doeth not lye, when he is at a dead lift, to escape a cross? Besides, in things that tend to the reputation of us and our Ancestors, persons are apt to double exceedingly. Besides, how oft do persons affirm things doubtful in their owne consciences, for certainties to other men! in a word, whenever there is difference betwixt our heart and tongue, or betwixt our heart and outward expressions, there is more or less falsehood; and so much more, when it is with intention to deceive. Of all these we ought to repent.

And of this sort are feigned pretences; when we shall with *Judas* pretend the poor, but intend our gain; pretend (*Joh. 12.6.*) the conscience of an oath, to take away *John Baptists* life; or, with the Jews pretend a law, when we intend only revenge; as the Jewes, *John 16.7. We have a Law, and by that Law he ought to dye because he made himself the Son of God*; so, to pretend conscience, to provide for our family, that hereby we may withhold from charitable actions. Though Godly men would not for a world, deliberately, yet on a sudden are they, contrary to the purpose of their heart, some of these waies, or by luck-like surprized; so that in their repentance they had need to say (*Psal. 119.29.*) *Take from me the way of lying, and grant me thy law graciously*.

9. Of rash judging. This is the entertaining a determinate opinion concerning the evil of another, upon insufficient grounds. The reasons that may be too light to perswade an ill opinion of one man, may be rightly enough and just concerning another; and those which are light to a firm assent, may be strong enough to beget a suspicion, whereby the minde stands in doubt, and inclines to neither part. This rash judgement is frequently practised, and oft condemned, as *Sam. 4.11.12.* yea sometimes in good men, as in *Elis* towards *Hanna*, *1 Sam. 1. 14.* This being contrary to equity, *Matth. 7. 12.* and to charity, which *thinks no evil*, *1. c. caulelessly*, *1 Cor. 13. 5.* ought to be repented of.

10. Of secret uncleanness, whether that which is contemplative, when the heart feeds on filthy objects: against this *Joh* professes, *Joh 31.11.* and Christ, *Mat. 5. 28.* or that which is practical; whether alone by your self, as *Onan*, *Gen. 38. 9.* so the Gentiles, *Rom. 1.*

24. they defiled their owne bodies, & *lascivious*, by themselves alone; or whether that which is social, or committed with your yoke-fellow (for I will not touch upon sins obvious to every eye, as adultery, fornication, &c.) as when you shall use copulation at forbid times, *Ezek. 18. 6. Hath not come neer a menstruous woman.* *Levit. 18. 19. Then shalt not approach unto a woman to uncover her nakedness* (though she be thy wife) *as long as she is put apart for her uncleanness.* Also, *Levit. 15. 24.* Neither let any man say this was ceremonial: for the scab adhering to conceptions of such generation, shews how unnatural it is. Besides, Physicians and Naturalists observe, such conceptions, if they live, they prove to be foolish and unhappy persons. Other secret uncleannesses there are in these relations, which the Apostle calls defiling of the marriage-bed; *Heb. 13. 4.* as when persons shall use copulation so much, or so often, that they shall make themselves fortify or prayerless, weakening their understanding or natural strength, whereby they are disabled either for judicious or manly actions. Under this kind of secret uncleanness come in all wantonness and dalliance with strange women, whether married or unmarried: *Prov. 6. 29. Who so toucheth her, shall not be innocent.* If thou knewest not these to be evils before now, repent of them, and let thy heart purpose in the strength of God, for time to come, to forsake them. I shall not name sins in several, all which are to be repented of; but these which are fully as dangerous, but less observed.

II. Of the sin of unprofitableness. Indeed we cannot be profitable to God: neither doth he receive any thing of our hands, *Job. 2. 22. & 35. 7.* but we may be profitable to our selves and others: so was *Onesimus* after conversion, *Philem. vers. 11.* This comforted *Hozekiah*, when he lay on his sick-bed; the contrary afflicts the soul with horror, *Isa. 38. 3.* compared with *Mat. 25. 30.* This is unprofitableness, when God shall put talents of wealth or parts into our hands, and we shall not improve them for the good of others. The punishment herein, is not onely a deprivation of our talent, *Mat. 25. 28.* but a sentence into utter darkness, *vers. 30. Take the unprofitable servant, and cast him into utter darkness.* Why were the Goats condemned? it was not for murder, or theft, or such sins; but for not improving their talents to hungry and naked Christ, *Mat. 25. 35.* Men that bring forth fruit to themselves, as *Ephraim* did,

Hos.

Prov. 10. 1. day as Jehoram did, of whom it is said, that he dyed without being desired, 2 Chron. 21. 20. Its the part of a fool, to have a prize put into his hands, and not to improve it, Prov. 17. 16. It was the praise of Jehoiada, that he did good in Israel both towards God, and towards his house, 2 Chron. 24. 16. We shall not alwayes have opportunity of doing good: therefore when we have it, we should take it: Gal. 6. 10. While we have time and opportunity, let us do good to all. Thus did Jesus Christ: he knew the evening would come, when he could not work in this world; therefore Job. 9. 4. he saith. I must work the works of him that sent me while it is day. He went about doing good. Act. 10. 38. Wicked men being not planted in the true vine, are altogether unprofitable, Rom. 3. 12. regenerate men have a partial unprofitableness, Gen. 47. 9. under which they go mourning to their graves, Rom. 7. 15. That we may be more usefull, begg of God that he would teach us to profit, and lead us in a way that is good, Isa. 48. 17. And so much more be earnest, because much of our time hath been spent in folly and vanity, 1 Pet. 4. 3. 4. We have been many yeers, and lived but few. Many live much in a little time, and some live not at all in a long time. Let therefore duty call thee not to live to thy self, but to the Lord, Rom. 14. 7, 8.

12. Of sins against conscience, whether in the omission of a duty, *1 Sam. 4. 14. To him that knows to do good, to him it is sin,* that is, an heinous sin. Such cannot pretend ignorance, *Job. 15. 22. therefore they have no cloke for their sin: Job. 9. 41. If ye were blind,* sayes Christ, *ye should have no sin,* comparatively; *but now you say we see, therefore your sin remains:* or whether in the commission of evil; as *Saul,* who against his conscience forced himself, and offered a burnt-offering, *1 Sam. 13. 12.* so did the man who gathered sticks presumptuously on the Sabbath day; for which he dyed *Numb. 15. 33.* such were to be cut off for reproaching the Lord, *vers. 29.* A presumptuous sin is a deliberate going on in sin, upon hope of mercy.

The greatness of these sins appears, in that there is a great contempt of God in them; *Deut. 29. 19.* yea, there is more of the Will, and less of the Understanding. Yea, there is a resistance of the light the Spirit sets up in our hearts. Now there can be no resistance, where there is no opposition of the other part: *Acts 7. 51. Acts 9. 3.* thus *Ananias & Sapphira* resisted the light of the Spirit in their lying:

lying: The justice of God also proportioning stripes according to the nature of sins, shows unto us the heinousness of sin against conscience, in that such as knew, and did not, were beaten with many stripes, *Luk. 12. 48.* for sinning against conscience, God was so angry with *Belshazzar*, that he lost his Kingdom, *Dan. 5. 22.* and the Gentiles for so sinning were given up to a minde void of judgement. Yet are sins against conscience pardonable, *Levitic. 6. 7.* 1. Because the Priest might make atonement for such; as he instances in one of the greatest cases, which is knowingly to forswear a mans self. 2. Because sins against conscience are not the sin against the Holy Ghost, though they are steps thereto; the sin against the Holy Ghost being compounded of light, and taste of powers of the world to come, and malice against that truth we have formerly acknowledged. See *Heb. 6. 4. 5. 6. 7. 8.* *Heb. 10. 26. 27. 28. 29.* To sin against conscience, is the way to have no conscience at all; as in *Spina's* case. Many are like a Smith's Apprentice, who when he first comes to the trade, is afraid of the sparks of fire; but being used to beat the Anvile a while, becomes fearless: so at first, when men sin against light, their consciences sparkle; but using ordinarily to sin against conscience, conscience leaves checking.

Motives to repentance:

1. God takes notice of the repentance of his people, *Ier. 31. 18.* *I have heard Ephraim bemoaning himself: what follows? vers. 20. My bowels are troubled for him. I will surely have mercy upon him.* *Psal. 32. 5.* When *David* said he would confess his iniquities, God presently forgave them. God notes sighs and groans, as in the publicane *Luke 18. 13.* prayers and tears, as in *Hananiab*, *Isa. 38. 3.* and puts the tears in a bottle, *Psal. 56. 8.* he notes their intentions and purposes, as in the prodigal *Luke 15. 19.* their reformations and amendments *Ioy. 3. 10.* *God saw the Ninewites, that they turned from their evil way.*
2. God is wont to comfort penitent souls; *Psal. 126. 5.* *They that sow in tears, reap in joy.* God gives comfort to them that mourn *Isa. 61. 2.* The Jews in their humiliations (to which in this text he alludes) were wont to put on sackcloth and ashes, *Esth. 4. 3.* *Matt. 11. 21.* Now the Lord gives beauty for ashes, and the oil of joy for mourning. The Jews in their festivities were wont to anoint

anoint themselves with oile, and to put on garments of praise upon their festival dayes; by which figurative speeches is meant the comforts God gives penitent mourners; such have God dwelling with them, to revive their hearts, *Isa. 57. 15*. So that they increate their joy, *Isa. 57. 15*. So that they increate their joy in the Lord, *Isa. 29. 19*. proportionably to their casting down: *Job. 22. 29*. *When men are cast down, thou shalt say there is lifting up; and thou shalt save the afflicted people*; for he is a God that comforts them that are cast down, *2 Cor. 6. 6*. So that though they weep and lament at present, yet *their sorrow shall be turned into joy*; *Job. 16. 20*. Yea, they have more joy in the meltings of their hearts, then the worldlings in their greatest laughthers.

3. The excellency of the person offended, both for glory and love. For glory, *Job* and *Isaiah* were abased in the beholding of his glory, *Job 42. 6*. *Isa. 6. 5*. If there be such glory in the Sun, that we can hardly behold it, what is the glory then of the Creator, which is admired of Saints when they come to enjoy it, because the expectations are exceeded! *2 The. 1. 10*. and for his love, it hath been so great, that it should break our hearts that we have sinned against him that took us from all our kindred when we were as vile as the worst; and came and married us to his Son, when we were enemies to him.

4. The vileness of the person offending: *dust and ashes*, *Gen. 18. 27*. *a worme, a wild asses colt*, full of brutishness, and such expressions; full of failings in every duty, either in the thing done, or manner of doing, or end of the deed, or the motive that stir'd up to it, *Isa. 64. 7*.

5. The exceeding sinfulness of our offence, seen,

1. In that it works death in us by the good Law of God, *Rom.*

7. 13.

2. It's the onely thing contrary to the pure nature of God, *Psal.*

5. 4.

3. It's an enemy to the being of God; for sin nor sinners cannot away with Gods justice: now he that is an enemy to one of Gods attributes, is an enemy to the rest.

4. Thy sins formerly have been reigning sins, and so partition-walls betwixt thee and God, *Isa. 59. 1*.

5. The severe sentence of God against sin, casting the angels out of

of heaven for it. *Adam* out of Paradise, the Jews out of their country; which sentence punished the Son of God, becoming a surety for our sins. *Zach. 13. 7. Awake, O sword, against my shepherd, and against the man that is my fellow.* Yea, he was carryed to prison, and to judgement for them, till he gave satisfaction. *Isa. 53. 6. 8.* Yea the damned in hell for ever lie under this sentence, *Matth. 25. 41.*

6. The impurity of our natures, which like a filthy dunghill reeks and evaporates filthy vapors. The soul of man is like a stately building, thorow the midst whereof runs a nasty noysome sink:

1. This corrupt principle is worse then the Devil, whose Nature is good, though his Will be bad: but *in our flesh is no good at all.*

2. All manner of evil is in it; it's like the town-sewer, into which all filchiness runs. It's pitiful to have a noisome disease running on us; but more loathsome to have it from top to toe. Such is our defilement by corruption; every faculty is defiled, so that there is no part sound till renewed by grace.

6. The horrid abominableness of some of thy gross sins: as,
1. Thy scandalous sins, whereby thou hast strengthened many wicked, and saddened many righteous persons, *2 Sam. 12. 13.* 2. Thy relapses: how oft hast thou turned with the Dog to his vomit? how oft hast thou done evil, and God hath forborne thee? *Psal. 78. 38.* *Many a time hath God turned away his anger from thee, and did not stir up all his wrath.*

3. Thy sins of participation, that thou hast been the cause of other mens sins; some whereof (may be feared) are in hell, when thy conscience cannot tell thee that thou hast been instrumentall in furthering any towards heaven. It was the great aggravation of *Mannasse's* sin, *2 Chron. 33. 9.* that he made Judah and the inhabitants of Jerusalem to do worse then the heathen. If David so cryed out for the blood of one *Uriah*, *Psal. 51. 14.* how should we cry out for the blood of so many souls!

7. The exceeding danger thou livest in, while thou goest on impenitently: every night mayst thou be taken to hell. All the time thou livest, thou livest in horror and fear, *Heb. 2. 15.* Its a kind of hell, to be alwayes in fear of hell; yet this is the case of all impenitent persons. Till we are convinced of our danger, we never turn: after conviction,

We are spending. Who would have to take a house sleep in a house that is stre over his head? Oh Gods wrath is a fire over thee and wilt thou sleep in sin? it will burn to the lowest hell. Thou art afraid to dye in such a condition. Oh be afraid to live in it. If thou repentest not now, when shalt thou ever repent? wert thou in hell but one hour, and heardst the cry of the damned, and sawest how full hell is of late repenters, it would not a little startle thee to hear them cry for life or death, and can neither live nor dye. *Prov. 3. 11. 12. Luke 13. 26. Luke 16. 27. Prov. 3. 23. 24. 26. 27. 28.*

8. Repentance fits us for all conditions: we are fit to live, and fit to dye; fit for prosperity, and adversity, and all because God and the soul are reconciled: we are fit for communion with God, and to stand against tentations. Come war, or peace, or prison, or death, or whatsoever, a true convert can say there is no sin I live in: *I have every self way.* I finde a thorow change in me; it is upon thy knowledge, O God, that I am now wicked. *Job 10. 7.*

Another man, that hath not repented, when evil times come, is at his wits end: he is afraid of that which should be most comfortable; as death, judgement, and the presence of God. How comfortably do we spend our life after we have once repented! The truth is, the life spent before we turned to God, was rather a death than a life.

9. The joy that is in heaven & earth upon the repentance of a sinner. On earth Saints rejoyce: *when they heard that Paul preached the faith which formerly he persecuted, they glorified God Gal. 1. 23. 24.* When the Samaritans were converted, *There was great joy in that City. Act. 8. 8.* how oft doth Paul give thanks for the conversion of Saints? *Eph. 1. 15. Col. 1. 3. 4.* The angels of heaven rejoyce. How they come to know of the conversion of a sinner, I cannot tell, but this is plaine, they know of it, and rejoyce therein. *Luk. 15. 10. There is joy in the presence of the angels of God over one sinner that repenteth.* And for God himself he rejoyces thereat. *Luk. 15. 6, 7, 8.* which is set forth by the similitudes of a man rejoycing because he had his lost sheep; and a woman rejoycing, because she had found her lost groat: hence, *vers. 7.* joy shall be in heaven over one sinner that repenteth; and when the prodigal came home, *vers. 18.* the Lord put wedding-apparel upon him, and killed the fatted calfe; why? he renders the reason, *vers. 32. Because this my son was dead,*

dead, and is alive again. *Acts 13. 3.* When Paul and Barnabas declared the conversion of the Gentiles, they caused great joy into all the brethren. *Acts 13. 48.* Commonly, the impatient going on of sinners, leads the hearts of God's children. *Psalm 119. 136.* *2 Pet. 3. 7. 8.* and glass hour but devils and wicked men.

Come we to the reason why persons should repent: viz. *For the Kingdom of Heaven is at hand*: by which Christ means the preaching of the word; or the proffers of grace therein were present; therefore Repent.

Observe.

The present proffers of grace should be a great motive to stir us up to repentance.

Heb. 3. 7. To day if ye will hear his voice, *Isa. 55. 6.* Seek the Lord while he will be found. *Ecclesi. 1. 2. 1.* Remember Now thy Creator. *2 Cor. 6. 2.* Behold, now is the accepted time. *Apoc. 3. 20.* Behold, I stand at the door and knock: if any man will open unto me, I will come in to him: q. d. the present proffers of grace are to be taken.

Reason.

The reason is, We know of no time but the present; which we can call ours: time past cannot be recalled: time to come may be another's, and not ours: therefore use the present.

1. The time wherein God makes proffers of grace, is but a short time: *John 21. 35.* *A little while is the light with you; walk while you have the light.* Some have had it but three or four years; as the fig-tree, *Luk. 13. 6, 7, 8.* some a few days; as the Ninevites, *Jon. 3. 4.* Some but a few hours; *Mat. 10. 12, 13, 14, 15.* If a preacher came to a place to preach, and they did not receive him, he was to go away, and to shake of the dust off his feet. If there be a Fair or Market, and chapmen come not in, the trades-man goes away: so will the Lord from us, if we receive not his proffers. Hence usually those whose hearts are wrought upon savingly, are wrought upon at first. *Acts 13. 48.* Paul had preached but a few Sermons, and as many in Antioch as were ordained to eternal life believed. See also *1 Thess. 1. 9, 10.* *Phil. 1. 4, 5.*

[illegible]

this one sinful act may it not be our last? What security had'st thou
from the gallows for his next robbery?

Satan deludes us with the finality of the time: we put the Lord
off, it is but a month or a day or a year, and then we will alter:
we may be near a good action yet be hindered by delays, that we
cannot effect it.

Obj. But the thief upon the cross repented at last.
In all the course of Scripture we finde but one that so repen-
ted: how know you you shall be one?

2. As the princes of the earth pardon that at their first en-
tring upon their reign, which they never pardon after, so did
Christ pardon the good thief at last, being ready to enter upon his
Kingdome.

3. It is no way to reason from an extraordinary to an ordinary
case, as to say, Once it rained Manna and Quails: once Balams
Ass spake, once Gods people went through the red-sea: therefore
it shall be so still. This president of extraordinary mercy, is be-
come the ordinary hackney whereon the ungodly ride to
hell.

4. There was one thus pardoned, to keep souls from despairing;
and but one, to keep persons from presuming.

5. To reason from an individual to a general, or from a particular
to an universal, is a wrong reasoning: this thief had mercy when
Christ was crucified, therefore any other man shall have it any o-
ther time.

6. To convince you, this thief did not delay the Lord one day:
had he put off Christ all to morrow, his many do, his soul had pe-
rished.

Obj. God calls at all hours; some at the eleventh hour, what
if we put off repentance?

1. God hath ther called some, to show what he can do, not
what he will do.

2. Though some few have been called at the eleventh hour, yet
many millions have perished at the sixth or ninth hour, contrary to
thy supposition, imagining every mans life to have eleven or twelve
hours.

3. Those (Mark. 13.) that were called at the eleventh hour,
were never called before: Are thou called at the third or sixth hour?

the ninth and eleventh hour belongs to others, not to thee; for he saw others standing idle.

4. Suppose that assuredly thy life had eleven or twelve hours, to answer the Lord by repentance then, would be comfortable, or not so comfortable, because what is done then, we may fear is done out of servile fear, *Psal. 78. 34*. Besides, we cannot live to see the fruits thereof to be true and sincere; which a timely repentance would have made evident to us, *Isa. 38. 5*.

5. Christians should live every day of their life, as if it were their last day or hour. 1. By taking every opportunity of doing good; as if it were their last, *Gal. 6. 10*. 2. By doing every action with as much uprightness, as if they were presently to be judged for it, *Isa. 38. 3*. 3. *Cor. 1. 12*. 3. By a conscientious avoiding every sin, as if it were the last action we were to do in the world, *Gen. 39. 10*. *Job 31. 1, 23*.

2. Use of Reprehension
Of those who delay their repentance, contrary to *Solomon's counsel*, *Ecclesi. 12. 1*.

8. The longer thou delayest, a greater deadness will seize on thee; as the anvil, the more blows it hath, the harder it is: so the more bearing the soul hath had from the Spirit of God, and hath rejected them, the harder the heart grows, *Psal. 95. 7, 8*. To day if you will hear his voice, harden not your hearts: q. d. if you do put off the pulses or knockings of the Spirit, your hearts will harden: for the Spirit ceases admonishing, his admonitions having been often slighted. It is not with the Spirit of God, when grieved, as with the Sun, which when it is set, we know it will rise againe: but it's like the winds, which blow when and where it listeth, *Joh. 3. 9*.

2. Delays bring wants and miseries. If men delay the provision of wood and fodder in winter, they feel the want: if we omit the opportunity of a Fair or Market, we feel the want long time after: so in spiritual things, one wants peace; another pardon, another assurance of pardon, because they delay the Lord in repentance. Most are like the foolish Virgins, who wanted oyle, when they should put it into their Lamps; or like *Simon Magus*, who thought he might have the Spirit at any time when he would: We should do with sin, as with poison, vomit it up, before it disperse it self in the veins.

g. Delays will in time weary the Lord; as a Master that hath long forbore a lewd Servant, or a Creditor that hath long forbore a promise-breaking debtor, in the ends grows weary. *I Job. 4. 14. I have a long time to hold my peace; I have been still, and refused to move; now will I cry like a travelling woman; I will destroy and devour at once: y. 14. as a travelling woman a while bites in her pangs; yet after comes out, when she is prest with vehemency of pangs: so the Lord holds in his wrath for a while; yet, through long provocation, he comes fiercely. God in time becomes weary of repentings: *Jer. 13. 6. It is small to the Assyrian? but you will weary God. Alia *Isa. 7. 14.***

The mischief of delay is seen by the benefit of timely repentance. As in youth we often sow the distempers which break out in sickly old age; so we going on in sinful courses some long while, run into such snares and distresses of conscience, out of which we can hardly get free all our lives. One day spent in a reconciled condition, hath more true comfort in it then a thousand spent in an unregenerate estate. All the time we live in an unconciled estate, we live without hope, *Eph. 2. 12.* which is rather a death then a life; wherein a man lives in continual fear of hell, which surely is a kind of hell. *13. 10. 11. 12.* 3. The longer we delay the Lord, the more inconveniences shall we expose our selves unto: as, hardlier will Satan be set on us he that hath long held possession, though by an unjust title; it hardly dispossess; hardlier will the soul be divorced from sin; as friends that have long dwelt together, do unloosely part. Yea more hard come the yoke of Christ, hee as having never bene accustomed thereto. Yea, as he that hath alway been in hell, thinks there is no other heaven; so sinners having gone on in sin a while, begin thus to reason; Let me have the death ere my lusts will yield me; and DIB trust the mercy of God for the rest.

Besides, the longer we go on in sin, the more unstable are the powers of the soule, the Mind, the less of God, the Conscience checks less for evil, and presses less to duty; the Will grows less for God, and more for Satan; the Affections have a sweeter relish of sin; and distaste of holiness. Besides how often doth God punish us in this condition, both by punishing sin with sin; *1. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and by punishing with the punishment of the law; *1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

also

... by punishing us with pain of heart. *Psal. 7. 11. 12. 13. 14. 15.* so that an unpenitent sinner goes in continual fear of vengeance.

... Besides, as the longer gone on in the stronger it grows. *Hos. 2. 12.* every act adding to the habit. The world scoffingly say, *A young Saint, an old Devil*: but I truly say, *A young Devil, commonly an old Belzebub*. To defer repentance till judgement leaze on us, brings forth nothing but forced shewes, which are over when once the fear of judgement is over, and end commonly in secret despair, though they make faire weather, to delude by flanders.

Now do not you strengthen your selves O Sinners, because you have means of grace; for so had *Chorazin* and *Bethsaida*, and yet repented not, nor do you know how long your selves shall enjoy them. Besides, best means, without a blessing from heaven, prove unprofitable, *1 Cor. 3. 6.* repentance is Gods gift, *Jer. 31. 2. 3.* *1 Tim. 2. 16.* *2 Cor. 1. 1. 12.* and gifts are dispensed at the will of the giver.

6. Delays will in time bring the soul to desperation. When a soul is in the day of death leese he must reckon with God for so many millions of sins, and sees not a Christ to take them away, is he not at his wits end? Saw we the heart of a dying impenitent sinner, Oh how full is he of fears! Take for example the foolish Virgins, who cry in vain, *Lord, Lord, open to us*, *Mat. 25. 11.* and that Servant, *Luk. 13. 26, 27*; against whom the Lord shut the doors of grace. Such will your condition be, if you delay your repentance. Oh then let not a day pass over your heads, till you have sought an acquaintance from the Lord, asking pardon in Faith for the sake of Jesus Christ.

7. Consider how long God and Christ hath waited for you: *Hos. 8. 5.* *How long will it be ere you attain to innocency?* *Prov. 1. 21, 22.* *Wisdom utters her voice in the chief places of concourse.* *How long ye simple ones, will ye love simplicity, and scorners delight in scornings, & fools hate knowledge turn you at my reproof.* *Revel. 3. 20.* *Behold, I stand at the door and knock; if any man will open to me.* *Cant. 5. 2.* *Open to me, my love; for my head is filled with dew, and my locks with the drops of the night.* Its a shame to the Spouse of Christ, whose heart being opened, opens not to Christ.

8. Consider the inability of old-age: thou sayest thou wilt go after ordinances when old; but then *the strong men*, thy legs, bow
them.

selues; thou wilt then hear Sermons; but thy eyes, *the daughters of mischief will be brought low*; thou wilt then read the word; but *those that look out of the windows are darkened*; yea, Eccles. 12. 2. *the sun, and the light, and the moon, and the stars are darkened, and the clouds return after the rain*; that is, one malady after another, as in winter one shewre comes after another; then *the keepers of the house will tremble*; that is, the palley-shaking hand; then *the grinders or teeth shall cease because they are few*; also, *vers. 4. The doors shall be shut in the streets*; that is, the lips shall be shut through which the words and thoughts like passengers in the streets are wont to pass; then *the sound of the grinding is low*, by reason of bad teeth; *he shall rise up at the voice of the bird*; that is, his sleep shall faile him; for the very crowing of the Cock shall wake him, and through weariness of lying in bed, he shall now and then desire to rise up. Also, *vers. 5. He shall be afraid of that which is high*; that is, through unweildiness of body, he shall be afraid to go over any stile, to go up any ladders or staires, for fear he hurt himself; also, *the Almond-tree shall flourish*; that is, the head will be gray, or white; because the Almond-tree before all others brings forth flowers. Also, *the Grasshopper shall be a burthen*; that is, the smallest weight shall oppress them, though it were but the weight of a Grasshopper; for indeed, old-age of it self is a burthens; it's a guest invited by many, but welcomed by none. Also, then *the desire shall faile*; that is, to meates, and drinks, and beauty, and marriage, and to pleasant objects, and to all things wherewith the senses were wont to be tickled. Also, *the mourners go about the streets*, as if they were waiting at door whiles hier or corpie are carried out. Also then *the silver cord will be loosed*; that is, the marrow that comes down by the back-bone. When persons grow old, the cord by which the marrow descends is drawn back, and the back begins to bow and bend. Also, then *the golden Bowl will be broken*; that is, some understand the natural heat, or radical moysture, that goeth out for want of oile; *Variable* understands that thin skin which contains the braine, which hath a reddish yellow colour like gold: Also, *the pitcher will be broken at the fountaine*; by the fountaine, he meanes the liver; by the pitcher, those receptacles or places that receive blood flowing from the liver; unless we understand by the fountaine the heart, which is *primum vivens*, and *ultimum moriens*; and the pitcher to be the liver. Also,

the

the *distillation at the Cistern* : by the wheele, understand the head ; by the cistern, the heart. All the senses are placed in the head, drawing vital strength from the heart, as by a wheele we draw water out of a well : meaning, that even the vital parts do faile ; which once failing, the soul presently expires.

9. The command we have of meeting God in time of youth, should keep us from delaying repentance, *Eccles. 12. 1.* Satan endeavours to poison youth, that so he may make all the rest of our time unprofitable & sinful. Such liquor as a cask is first seasoned with, it will not easily let the sent go : so where youth is well seasoned (as we see in *Obadiah*, who feared the Lord greatly from his youth, and *Josiah*, and *Samuel*) the after-age proves very usefull : the holy instructions sown in *Moses* heart by his parents, could never be worne out of his memory and heart by all the pleasures of *Egypt*. *Daniel*, ch. 1. 8. was young, when he made conscience of not eating forbidden meat, though appointed by the King. *Peter*, from his childhood, made conscience not to eat any unclean thing, *Act. 10. 14.* So did *Ezekiel*, ch. 4. 14. there's much hope of a childe, who out of conscience, rather then fear of correction, refrains evil.

- We have need in youth, above all other times, to seek to God ; for then lusts are strongest, and such are exposed to greater tentations from sinful companions and pleasures ; and yeelding to tentations, they have been exposed to vengeance, as appears in *Er* and *Onan*, *Gen. 38. 6.* and also in *Absalom* and *Amnon*.

Object. *But*, saith the young man, *old-age is a fit time for contemplation and worship, when a man can minde nothing else.*

- *Ans.* Thou art not sure to live to it ; yet if thou doest, pains and aches will disable thee ; besides, thy heart may much harden in the mean while.

Object. *But* *Solomon* and *Manasse* repented in old-age.

A. Their Sun set in a cloud : yet be it so, thousands perish in their youth.

Object. *But* youth must have its swings.

A. Then will it never leave a man, till he come in hell's sin bath no bounds save what God sets.

Object. *Timely* godly courses in youth will breed melancholy.

A. None have joy more then such; *cast* joy is a precious jewel in heart.

Obj. *A young Saint, an old devil.*

A. Though some godly educated have after proved wicked, as *Joseph* bred under good *Joseph*, *2 Chron.* 24. yet those who have been most eminent instruments, began to be holy betimes; as *Joseph* *Gen.* 39. *Jeremiah*, chap. 1. 15. *John Baptist*, *Luke* 1. *Timothy*, *2 Tim.* 3. 16.

Object. But if delay of repentance be so dangerous; why do men so put off the Lord?

A. There are divers causes hereof; as,

1. Spiritual improvidence; its improvidence to be to seek our oil when our lamps want it, or to have our wood and hay to provide in the depth of winter. Men are improvident to see the glass of their lives is almost run out, and that every motion of life is a motion to death; and that upon this little moment of time depends all our life past, and that life which is to come; they foresee not that there is no gain like the gain of grace, and that it must be got now or never.

2. The badness of mens conditions: men are loth to see, and the Devil as loth they should see how bad it is with them. Hence as Bankrupts loth to cast up their accounts, because they fear all is bad, we are loth to see that which might make us out of conceit with our selves: hence we put off means of means of grace, when it comes to discover our wretchedness & to urge an union with our hearts, as *Paul* did *Felix* till another time.

3. Multitudes of worldly business. Many men take so much business upon them, that they are forced to put off God and his ways. Some have resembled the souls of such men to mills, wherein there is such a noise, that no man can hear another; they cannot hear the motions of the Spirit, they are so fully possessed. It will be our wisdom not to lose our selves in a crowd of cares, nor take too much business upon us, forasmuch as the ablest soule hath a due capacity, which when full, it can receive no more; men have oxen and farnes, and other things to minde, which makes them neglect the supper of the great King, *Luke* 14. 17. If we cannot minde all things, let us minde that which is most necessary: death is alwayes before us; but profits and pleasures hoodwink us.

4. Present enjoyment of peace, and delay of future punishment, makes

make men put off the Lord, *Job 22. 1. 3. Eccles. 8. 12.* They reason, What should we trouble our selves with sin since the evil day is far off?

The fifth cause why men delay the Lord in Repentance, is, a foundation of false suppositions set up in the soul; as,

1. A hope of meeting God in future times; whereas we are certain of no time but the present. The Heathen man said, *The short summer of life forbids us to begin a long hope.* Time is onely a point, or something less: besides, of this short time, how little of it is Opportunity! Let our former neglects, then, quicken us to double our diligence. He that hath a fair winde to carry him to his Port, and shall in hope of a fairer neglect it, may suffer no small damage thereby: so when we have gales of grace, and take them not, will it not be our folly?
2. A supposed natural freedom of Will to be in us, that we may run to God when we please: Were there any such freedom, he were unmeasurably foolish that would be damned; when one or a few acts of the will might save us. Besides, if a man could do it at any time, he could do it in extremity, when he is in sight of eternity: but the frequent despairing of many persons in such time, sufficiently proves the contrary. There is a freedom of will in regenerate men, *Rom. 6. 17. Yield your selves to God: as those that are alive from the dead.* Song 5. 2. The creatures cannot make themselves alive: but when they are made alive, they can move themselves: so it is with us; onely remember we stand in need of following, as well as of preventing and accompanying grace; of grace working together, as well as of working grace: There is the precedency of grace, as well as the accompanying of the Will, whereby we both act and are acted. Christ is not onely the *Author*, but also the *Finisher of our Faith*: and the Church saith off, *Turn thou me, and I shall be turned.*
3. A supposition of finishing things upon our death-bed, or sick-bed: then we shall have nothing to divert us. But the question is, Whether the Lord will be found then? *Prov. 8. 17. They that seek me early shall find me.* Besides, are you sure of a long visitation? many die suddenly, and some of them good men, as *Abel Joseph*, and that Prophet, *1 Reg. 13.*
- Besides, *sudden destruction* (which arises from inexpectancy) is threatened to wicked men frequently in Scripture, *Luke 12. 19.* and may not our performance then be presumed to be servile? Besides,

can God be served too long, or the devil too little? Or is the devil become the better master, and God the worse, that our last time must serve Gods turn, and all the rest must be for the devil? If we should live the days of *Misbafalab*, we owe them all unto the Lord: holy men as *Jeshur* and *Paul*, the nearer they come to their deaths, have been still more fruitful; yet have they begun before.

Well, put off time by delay, as long as you please; when you come in sight of death, you cannot put off conscience. Consider, your sun is setting, your glass is running, your tide is ebbing, your journey shortning, your lamp consuming: O then, haste, haste, post-haste, by day and by night: hadst thou taken but one turn in hell, thou wouldst see the worth of the present seasons thou now slightest.

4. An easiness to finde God whensoever we call: but the contrary appears. *Prov. 1. 28. Then shall they call upon me, but I will not answer.* The Romanes, when a man was condemned to die, before they would pardon him, they would have all his friends and kindred to petition for him, that so Justice might be honoured: so God will have Mercy honoured; he will have our hearts to yern, and the strength of our spirits breathing out for mercy, before he will grant it. Have not the Saints of God wrestled with God for mercy? as *Jacob* Gen. 32. 26. How doth *Paul* exhort the Saints to strive in prayer for mercy for him! *Rom. 15. 31.* The woman of Canaan, (*Matth. 15. 26, 27, 28.*) could not obtain mercy without much importunity; and do you think to obtain mercy so easily?

3. Use of Exhortation.

To take the present seasons of grace whilst God offers them. O, if good things, when offered, are taken when first offered; onely when persecuted Christ is offered, men stand in a quandary whether they had best to take him: and being exhorted to repentance, they think they may do this soon enough hereafter.

Grounds of this Exhortation, are

1. We are commanded not to delay the Lord. *Exod. 32. 29. Then shalt not delay to offer the first of thy ripe fruits;* &c. They

They were to offer the sacrifices of all. And 2. They were not to delay it, *Levit. 6. 5.* A man that found himself guilty of wrong doing, was bound to make restitution when he found himself guilty, in the day of his trespass-offering.

It is said of *David* that he *made haste*, and *delayed not to keep Gods Commandments*. *Psalm 119. 70.*

2 The inability of effecting any thing when death comes *Eccles. 9:10.* *Whatsoever thy hand findeth to do, do it with all thy might; For in the grave there is neither power or strength.* Many a man that in his life-time could rule a Common-wealth or Kingdome, when once he is dashed on the shore of Death, to which all winds drive us, and when that fatall Anchor is let downe, he can neither adde an hour, nor recall a minute: *For the night comes, when no man can work.*

As we spend the hour of this life, so shall it be with us for ever. Bishop *Cranmer*, when he came in sight of death, said, *Now I am come to that point upon which depends all my life past, and that life which is to come: now I behold the Angels ready to receive me, or the Devils ready to swallow me up: now must I either reign for ever with my master Christ, or be for ever tormented with Devils and damned Spirits; and therefore its no time to feare or flatter.* So do you reason; Death is comming on, and therefore it is no time for me to stand dallying, unless I meane to see a storm come upon my soul, that will never be over-blown.

3 Consider how long God hath forborne us: but how long hee will further forbear, no man knowes. Could we look into a mans heart, and know how far his patience will reach, we might try it to the utmost; much less to know how far the patience of God will reach. *The times of ignorance God comparatively overlooks*; but, *Act. 17. 30.* when light comes darting on all sides, and they will not see it, they do not onely harden apace, *Math. 13. 15.* *They have closed up their eyes, lest they should see*; but likewise are near to condemnation, *Jeb. 3:20.* If Gods patience be held out, and we mend not, we may fear God deals with us as with vessels of wrath.

4 Consider how many persons in vain catch at grace and mercy in time of distress. Many men in such times are like a man at the point of drowning, who catches to laid hold upon every thing;

thing ; or like a beast in a quagmire, that struggles and strives to winde himself out : but he that seeks God only because he is in a distress, and not out of a spirit of faith, apprehending Gods fatherly love in Christ, *Hos. 14. 1. 2.* or a spirit of Repentance, apprehending the bitterness of sin and judgement, *Hos. 6. 1, 2.* shall in no wise finde him. .

5. Remember, there are sundry evil times coming on, which are times of spending, not of getting : as sickness, wherein *Hezekiah* did *chatter as a crane or a swallow*, and *mourn as a dove* ; also old-age, unteachable of new things, forgetful of old. Neither do these and many other evil days give warning, as Clocks before they strike ; but come silently, as a mighty silent Spring-tyde, that overflows all banks. A house will crack before it fall, a dog will bark before he bite ; but sickness, death, and changes come upon us, without foregoing admonition. And it is the duty of a prudent holy man, to *foresee evils, hiding himself in God, to oppose Christ against all,* *Prov. 22. 3.* .

6. There is no means to recover times and profers of grace, when they are finally lost, either by 1. The ceasing of the day of grace, *Prov. 1. 28. Heb. 3. 11. & 4. 7. & 12. 17. Jer. 7. & 15. 1.* and *Saul*, after God had cast him off, though he lived forty-years, could never recover himself ; and *Ishmael*, *Gen. 21. 13.* for I do much incline to that, that there is a definitive day wherein persons are to come in ; which if they pass, they shall never have more profers : *Jer. 14. 11, 12.* the Lord bids *Jeremiah* not pray for the Jews. Or 2. By the ceasing of the day of life, *Matth. 25. 8.* If a Merchants Factor should riotously consume the stock wherewith he is intrusted, would his master intrust him with another ? No more can we look to be intrusted with another stock of grace or life. We should not account the time to come, but the present, to be our season both of grace and life, *2 Cor. 6. 2.* .

7. God takes notice how many profers of grace any person hath had. The old world had an hundred and twenty years given to repent in, *Gen. 6. 3.* The Jews had many Prophets sent unto them, but they despised them. What followed ? See *1 Chron. 36. 15.* even destruction without remedy ; *Forty years long was I grieved with this generation.* *Psal. 95. 10.* Ten years God called on the Jews by *Jeremiah's* Ministry, *Jer. 25. 3.* Persons remaining impeni-

patient under powerful means, soon outlast the day of grace, 2 Pet. 3. 2. *This second Epistle have I wrote to you.* 2 Cor. 13. 1. *This is the third time, I am coming unto you.* This man hath had the means ten years, that man hath had it twenty. *Luke 13. 7, 8.* three years God let the fig-tree alone; and seeking to finde fruit thereon and finding none, he bade *cut it down*; *Num. 14. 29, 30* *why cumbereth it the ground?* Upon request, it was let alone till the fourth year, and then cut down for unfruitfulness. *Matth. 3. 8.* When the ax is laid to the root of the tree, that is, the Word of God comes to the conscience, and men remain unfruitful, that tree is to be cut down, and cast into the fire of hell. The more profers of grace souls have had, and yet remain obstinate, the neerer is their day of grace expiring. Pretend not impediments for every thing must give way to the soul. We have souls to save, as well as estates to look to: If one must needs miscarry, let it not be your souls. *Gen. 3. My Spirit shall not always strive.* Gods Spirit was a long time, as it were, disputing the case, whether he should destroy the world or no, after so much time given them: at last, Resolved upon the question, *My Spirit shall not always strive with man.* Mercy pleaded one way, Justice another; and his Spirit was like a sword in the sheath, as *Vatable* observes: but in the end, he draws his sword.

None entered
Gods typical rest
though it yielded
many years after,
save Caleb and
Joshua.

We may know the
day is not past to
us, if we have a
desire after re-
conciliation, and
a purpose to turn
to God. They that
have past that
day, God hardens
their hearts, and
blinds their minds

8. The frequent exhortations souls have to come in and be reconciled. We are invited hereto, as Rebels by a Proclamation of a Prince, to return to obedience: we are *intreated to be reconciled*, 2 Cor. 5. 20. exhorted, *Ier. 3. 14. Turn, O backsliding children: for I am married unto you*: reprehended, *Exek. 18. 30, 31. Cast away all your iniquities: why will ye die?* that is, Why will ye do that will bring death? threatened for impenitencie, *Deut. 29. 18, 19.* If there be any root bearing gall and wormwoold, that is, going on in a circular course of sin, which is as bitter to God, as gall and wormwood to our tastes, Gods wrath shall smoke against that man. Indeed, as a whore great with childe condemned to die, is reprieved till she be delivered of the infant; so doth God defer the judgements of some such wicked men; but forbearance is no forgiveness.

9. If

9. If thou goest on impenitently to delay Repentance, thy line will go further and further on, till they come to a fulness: *Gen. 13. 16. The iniquity of the Amorites is not yet full.* Their line had well-nigh four hundred yeers to run, of all which God took notice. *Zech. 5. 7, 8.* the Church of *Jerusalem* is compared to a woman sitting in the midst of an ephah: the commodity, or rather discommodity she had, was wickedness. When the ephah was full, the Lord cast a talent of lead upon it, to signifie the unchangeable certainty of their destruction, as *Junius* observes. *Psal. 76. 10. The wrath of man shall praise thee, and the remainder of wrath shalt thou restrain:* So *Vatable* reads it: God lets out so much wrath, drunkenness, &c. and then restrains the rest. The Scribes and Pharisees had an insatiable malice not onely against Christ, but against all good men, that they would not have left one alive; but Christ would have them to come onely to such a measure, *Matth. 23. 29. Fill ye up the measure of your fathers.* The Prince of *Tyrus* (*Ezek. 28. 12.*) sealed up the sum of his evils. *1 Thess. 2. 16.* it's said of the Jews, that they, to fill up their sins, forbade the Apostles to preach to the Gentiles. Wicked men make themselves ripe for the vengeance, as the corn for the sickle: *Revel. 14. 15. Thrust in thy sickle, and reap, for the time is come for thee to reap: for the harvest of the earth is ripe.* See also vers. 16, 17, 18. where, when the clusters of the vine of the earthen Church and her grapes were fully ripe, the vine of the earth was cast into the wine-press of the wrath of God.

10. The many calls to Repentance which we have had, should keep us from delaying the Lord: as, 1. By Judgements, *Zeph. 3. 5.* Morning by morning are his judgements made known in the world: Nation after nation hath drunk the cup of Gods fury. See *Jer. 25. 15, 16, 17.* 2. By Mercies: these take us by the hands, and leads us to Repentance, *Rom. 2. 4.* Besides other mercies, we have had the mercy of Gods forbearance, *Luke 13. 6, 7, 8.* By the master of the vineyard, is meant God; by the vineyard, is meant the Church; by the fig-tree, is meant every particular man; by the husband-man, is meant Saints, and, in particular, holy Teachers; by the three yeers, is meant sufficient time; for either the fig-tree brings forth fruit the third yeer, or not at all. Now as the fig-tree bringing forth onely leaves, hinders other
other

what came by killing the flesh, and drawing away the mind
there, and leave it laid down : for with such unprofitable Christians,
they planted themselves plants in Gods vineyard : he cut down, and
cast into the fire.

3. God calls by the voice of Conscience : If we sit against Con-
science, we sin grievously, 1 *Job*. 3. 20. As in Arithmetick, if a Cy-
pher be added to a number, it makes the number ten times as much,
so do sins against conscience. As a stone put into a Ring, is often of
more price than the Ring, so the doing of things against conscience
usually out-weights the evil we do. See *Dan*. 5. 42. *Rom*. 1. 24, 26,
28. *Luke*. 12. 48. *James*. 4. 17. *Mark*. 15. 10. This was one
of the sins for which God cast off *Saul* : 1 *Sam*. 13. for which God
cast him off, because he forced himself against his conscience to offer
a burnt-offering, he being no Priest : And for this, *Balthazar* lost
his kingdom, *Dan*. 5. 22. and the Gentiles given up to reprobate-
mindes, *Rom*. 1. 26, 28. When Conscience tells you you have
means of grace, and Gods long-suffering waiting for you, do not
delay.

4. God calls you by the voice of his Word : *Jer*. 44. 5. *Oh do
not this abominable thing which I hate.* But people either con-
temn it, under the names of plain preaching, much preaching,
mocking at the Preachers, 2 *Chron*. 36. 15. or bless themselves against
the threatenings ; as those Husbandmen, who when it was told them
the vineyard should be taken away, they cried, *God forbid*, *Luk*. 20.
16. or else, like *Ezekiel*'s hearers, they will not do it, though the
sound be like the sound of a Musick instrument, *Ezek*. 33. 32. *Eli*
his sons would not hear their father, because the Lord was purposed
to slay them, 1 *Sam*. 2. 25. *Jerusalem* had never so many Pro-
phets, as when she was nearest destruction. Let us take heed of
refusing.

5. By the motions of his Spirit God calls, *Isa*. 30. 21. *This is
the way, walk therein.* To the drunkard and whore-monger the
Spirit saith, Sobriety and chastity is thy way. Many think, because
they have good motions, their heart is good : whereas, the having
good motions, and rejecting of them, binds over to the greater
guilt. That wicked men have good motions, appears in *Balaam*,
who wisht to die the death of the righteous ; in *Pharaoh*, who de-
sired *Moses* his prayers ; in *Herod*, who heard *John* gladly. And
these

these motions in the troubled conscience. God himself testifies of whom
Solomon was not able to think a good thought : a few years hence, both
without men. Holy motions and inward heats, are the fruits of grace
falling on our sinners. This was *Asaph's* case : the Spirit then sug-
gested that he should not sign the subscription which the People had
and drawn up : but he rejected it.

Q. But how should I know the motions of the Spirit ?

A. When they press to Holiness. When God saith to thee (as
Psalm 78. to David) *Seek thou my face* : let thy heart answer,
Thy face Lord will I seek. This will be as a great gulf on many
souls. That when at the same moment God suggests, and Satan sug-
gests, persons will hear Satan's suggestions, and reject God's.

QUE

QUESTIONS or CASES

About

RESTITUTION.

Q. Whether ought there to be restitution of things unjustly got, as a duty essentially necessary to Repentance?

A. Yes; Because, till we do this either in affection and purpose of heart, when our ability will reach no further; or in action, when we are able, we go on in the sin of theft. Hence the ancient rule is true, *ubi* Sin is not forgiven, till the thing taken away be restored. *Exod. 22. 1.* If he give again that which he hath robbed, he shall surely live.

See the constant opinion of the learned J. Bernin, because some may think it a strange doctrine.

Babington on *Leviticus* cap. 6. v. 3. God is never pleased with any thing that is ours, whilst we retain and keep that which is not ours; when we will agree with God, we must also agree with our neighbour.

Pilkington on *Nehemiah* saith, God will not pardon, unless a man make a duall restitution, if he be able to do it: cap. 5. fol. 79.

Augustine, *Epist. 54.* If men be able to make a duall restitution, and do it not, repentance is not done, but feigned.

Mascardus on the eighth commandment, in *Latine* printed at *Leyden* Anno 1562. pag. 205. saith, The mind of a true repenting person is so disposed, that he cannot endure that what belongs to another,

1. *Theft: 1.* It is an act of distributive justice, to give to every man his own. *Rom. 13. 8. One no man anything.* How doe we fulfill this command, when we keep other mens goods in our hand? There is so much equity in this command, that its preferred before our own livelihood, or providing for posterity. *2 Kings 4. 7.* First the Prophets wife was to pay her husbands debts, then she and her children were to live of the rest. You ought to restore to the utmost of your estates, and then you have gone as far as you can. Hence, *Exod. 22. 3.* The Theefe was commanded to be sold, which though it were a judicall law, yet so much stands in force, that we must make satisfaction to the utmost of what we have.

2. This duty of restitution is taught us by the law of Nature: *Akimelah* restored unto *Abraham* his wife, when she knew she was his wife. *Gen. 20. 7.* *Micah*, though an horrible Idolater, made restitution of eleven hundred shekels of silver at once, which money he had taken from his mother. *Judge. 17. 2; 3.* The counsellors of *Babylon* restored the Kingdome againe to *Nebuchadnezzar*, after he had been seven years removed from governing. *Dan. 4. 36.* *Jeberam*, *2 Kings 8. 5. 6.* restored the widow (whose child *Elisha* had raised to life) not onely all her lands, but the seven years profits that accrued therefrom during the time she was out of the country. Evil gotten goods, even in a natural conscience that is not seared, are like an hard bone in the stomach of a dogg, whereof he is glad to disgorge himself, as *Judas* of his thirty peeces, *Mat. 27. 3.* or like a vomit which a man hath taken, which will not tarry with him, *Job 20. 15.* *He that swallowed down riches, he shall vomit them up againe; God shall cast them out of his belly.* The ingredient of this vomit is made up of the wrath of God.

3. Without restitution, the conscience will never cease grumbling and galling. *Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel.* *Prov. 20. 17.* such wealth will be like a stone in the shoe, which will fret the feet; so will this fret the conscience. What peace had *Zimri* in his conscience, after he had unjustly got the Kingdome from *Rasbhal*? *2 Kings 9. 31.* What peace had *Judas*, after he had taken thirty peeces of silver? presently the physick began to work. Especially when persons come in sight of death, then will conscience present thy stately furniture about thee, and thy lands and mannors which thou hast robbed from
the.

the widows and fatherless, to give account whereof thou art going to the judgement-seat. The conscience is not good, unless it be universally good, *Heb. 13. 18. Mt. 23. 1.* and this cannot be, without restitution. What terrors had *Ricbard* the third king of *England*, when he had got the crown by murder and oppression?

4. The rule of equity, *Mar. 7. 12. Whatsoever you would that men should do unto you, do even so unto them.* Now thou wouldst that every man should restore thee that which is thine: Do thou so to others, *utrum quantum tu petis quodas, ut quod*; that is, as much as thou hast taken away.

5. The examples of Saints, who, as soon as converted, have restored; *Luk. 19. 8. Zachens* saith, *If I have wronged any man* (by forged civilisation) *I restore him* (there was the duty) *fourfold*, was the punishment; which was sometimes more, sometimes less: sometimes twofold, sometimes fourfold, sometimes sevenfold, as the judges were pleased to order it. *Onesimus* had wronged his master, and taken away his goods; *Paul* knowing restitution to be a duty, promiseth *Philemon* satisfaction under his hand, in the behalfe of *Onesimus*, who was unable to pay: *Philem. v. 18, 19. Samuel* (1 *Sam. 12. 4.*) proffered to restore, if any man could charge him that he had taken any bribe, or any thing else unjustly. *David* made restitution to *Achishopheth*, giving him all the lands that were his fathers, 2 *Sam. 9. 7. Nehemiah* (being a godly Magistrate) took care that the lands and moneys which were unjustly got, should be restored, *Neh. 5. 9, 10. Musculus* on the eighth Commandement, tells a story of a young man, who when *Musculus* came first to be preacher at *Angusta*, *Anno 1531.* this young man came to him, aged twenty four yeers, having a conscience full of dispeace, because when he was a boy he had stole from his master *massam argenti*, a heap of silver, or silver wedge: this he had whole. At his confession, being under the Papacy, he was bid to give part of it to the Masse-sayers, and part to the poor: but he did not do this, because he did not see it tend to the easement of his afflicted conscience: he was hindered, with shame, that he did not restore it to his master. When *Musculus* knew the cause of his affliction of conscience, he urged him to restore it to his master, unless he would perish. He shewed him a way to do it: he obeyed, and restored it to his master, both of them weeping, both he and his master, who was ignorant of the theft, who promised

promised to him all good will. After this restitution, the afflicted young man, who had assayed to kill himself, was happily restored to himself, and his masters favour, and began to live honestly.

The like did Master *Bradford*, as appears in a letter to *father Thomas, Acts and Monuments, pag. 1664*. He being a clerk to a certain Knight who had the oversight of the provisions for the Kings Navy, and being in the state of nature, to ingratiate himself with his master, had in his accounts rozened the king: whereupon he sent to his said Master once and againe, to restore to the King: His master, at first thought him mad; but trouble still remaining on *Bradford's* conscience, he went to Master *Lavimer*, who counselled him to write to his master in the country, and to shew him, that if within fourteen dayes he did not go about to make restitution, then *Bradford* would submit himself to the Lord Protector, and the Kings Majesties counsel, to confess the fault, and aske pardon, saying, This life is uncertaine and frail; and when time is, it must not be deter'd; and *what should it profit me to win the whole world, and lose my own soul?* If as I have justly deserved, I be put to death for it, Gods will be done. At the least, slander, reproach, rebuke, loss of worldly friends, loss of living, shall ensue. What then? Lords, thy will be done; thine I am: If death come, welcome be it; If slander, welcome be it; even as thou wilt, Lord, so be it; onely grant me a penitent, obedient, loving heart, and of meer love to go forwards herein, and not to shrink; to stand, and not to fall, that thy name onely be praised.

Answer.
an. 6. There will be a general outcry against thee, both from God and Conscience, till thou restorest. From God, *Mica. 6. 10. 11. Who shall get the treasures of wickedness in the house of the wicked, and shall be secure measure that is abominable? shall I count them pure with the wicked balances, and with the bagge of deceitfull weights? Yea, the creatures cry out against thee, Habak. 2. 6. Wo to him that increaseth that which is not his; and ver. 11. 12. The stone shall cry out of the wall, and the beam out of the timber shall answer it: Wo to him that buildeth a town with blood, and stablisheth a city by iniquity. And as God and creatures will cry out against thee, so will thy own conscience: the terrible accusation whereof made *Judas* to restore his thirty pcees, *Mat. 27. 4*. Especially, the more poor and helpless persons are, the greater is the cry of*

injustice against them: *Isa. 5. 4.* The hire of the labourers which is of you kept back by fraud, crieth; and the cryes of them that have reaped are entered into the ears of the Lord of Sabbath. *Prov. 22. 22. 23.* Rob not the poor because he is poor; neither oppress the afflicted in the gate: for the Lord will plead their cause. It will not serve thy turn that thou cry to God for mercy: for unless thou restorest, God hath no mercy for thee, *Mat. 5. 23.* If thine remembrance thy brother hath ought against thee, offer not thy gift, for it will not be accepted, nor will almes-giving serve without it: for, *Mich. 6. 8.* Dealing justly and loving mercy, are joyned together. To conclude, never think to know peace, till thou restorest. *Job 20. 18.* That which he labored for shall be efface and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoyce therein. See the cause, *vers. 19.* Because he hath violently taken away an house which he builded not: surely he shall not feel quietness in his belly, *vers. 20.* Yea, the wrath of God, resembled to a bow of steel and a sword, strikes him through; and serroues are upon him, *vers. 24, 25.* and a fire not blown shall consume him, *vers. 26.* These, and many other effects of injustice, you may see in that Chapter.

Now for the cases and questions about restitution.

1. Q. For what must we restore?

A. 1. Some think, for soul-detriment. This, though it smels of Reason, that is; that we should make up the consciences of persons wherein we have made a breach; yet because I know no command for this; and a thousand shares would attend the conscience herein, I leave it in the midst. Yet where it can with convenience be done, where we have mist persons, we should endeavor to bring them right: and this is the end of satisfying Churches for scandalous sins, that those who have been mist by our Examples, may be regained by our repentance.

But for defamations and slanders, there ought to be the making up of the name of the defamed person.

If you have wronged a person in his body, you are to pay for the loss of his time, and the charge of physick and surgery, *Exod. 21.* This must be *reservatio damnum*, to make amends.

For

For things done against the law of charity, there will no restitution be accepted of the party wronged. *Prov. 6. 34. 35.* which makes that sin more terrible to the conscience then theft: in that there is no way to make it up by any meane making. Yet may you exhort the person with whom you have committed folly to repentance: also by keeping the child or children you have so begotten you do restore; and by marrying with the party, if both be single: and because such growing infamous, bring poverty on themselves, therefore you may restore unto them, by ministering to their wants.

Now for sins of injustice there must be restitution, as.

1. For theft. *Eph. 4. 28. Let him that stole, steal no more.* Now a man steales till he restore the thing stolen, unless he be unable. Because *Israhel* kept *Naboths* vineyard, which his father *Abah* had gotten unjustly, the judgement came in his dayes.

2. For violent and compulsory taking away another mans goods. *1 Sam. 12. 4. Whose ox have I taken, or whose ass (saith Samuel) that is in any forcible or compulsory oppressive way? tell me now, I will restore it.* *1 Thess. 4. 6.*

3. For money got by cheat, whether grossly, or closely, when no man knows of it but our own Conscience; as, when a man shall blind the buyers eyes with false praises of wares, to get an excessive price for his commodity. So when a man misreckons himself to us-ward, and we take it; or we misreckon. *Jacob* bade his sons carry double money in their sacks, saying. *Peradventure it will be a mistake;* *Gen. 43. 15.* against this, we have a command. *Leviticus. 19. 13.* and a threatening; *1 Thess. 4. 6. Let no man defraud his brother in any matter (how small soever) for the Lord is the avenger of all such.*

4. For Bribe money. Bribery is that, when directly or indirectly we shall exact more of men then is appointed. Humane lawes tell us what is appointed; beyond this we must not go. Men in office ought to know what is their due; and to stick to that, and beyond it you must not go. The Publicans (*Luk. 3. 13.*) were bid to exact no more then that which was appointed; and *vers. 14.* the Sadducees were bid to be content with their magis. Especially when men take bribes to pervert justice, then they ought to restore the innocent whom they have defrauded. *1 Sam. 12. 4. Of whose hands have I received a bribe, to blind mine eyes therewith? tell me now.*

5. *Refraining from bribery* is a *high* sin, *Lev. 19. 37.* whether taken directly by your own hands, or given; yet, though it come under the name of a gratuity, *Job 1. 1. 4.* it is *but* another name for the *servitude of bribery*. See *Psal. 26. 10.* *Ezek. 22. 29.* It argues a malicious heart, when you will do a man mischief, unless he will give you more than is your due. Besides, charity binds us to do lawful favours to persons in our power, where we can. This sin is joyned with theft, *Psal. 23.* *The grime are companions of thieves; every one loves to gifts; and follows after rewards:* To shew, there must be a like intention for the one as for the other, *Hos. 4. 18.* *Her rulers do cry with shame, Give ye.*

5. You must restore for foundals: things found, must be given to the true proprietors, *Levit. 6. 3. 4. 5.* If you know of no true proprietor (whereof you are to make enquiry) then, if rich, I would counsel you to give it to the poor; but if you be poor, you may keep it your self.

6. For trespass-wrongs when they are voluntary; when a man shall wittingly put his beast into his neighbors field, the restitution was the best of his own field, *Exod. 22. 5.* or a proportionable sum of money, according to the time of his cattle being in; or when you shall wilfully let your fence lye down, that your cattle may graze in your neighbors field: but if the fence be good, I judge no restitution is due, though cattel leap over; for these unwilling trespasses are in one man towards another, which, because they cannot be prevented, there is or ought to be a silent pardon to the faults of all men.

7. For debts in partnership, *Levit. 6. 3. 4.* also for robbing fatherless children, *Job 20. 16.* What you have of their estates in your hands, cries to God against you, *Exod. 22. 22. 23.* yet, it cries louder for vengeance, then your prayer can for pardon. Whether it is enough that you have given an account sufficient in law, unless it be sufficient also in your conscience.

8. Restitution ought to be for game money: I speak not of trifles which for an edge upon a game, without which persons would play scarcely; but when it comes to any considerable quantity of money: yet to play for any thing as the end, is unlawful; for the end of it must be, that we may be fitted for serious employment. Now that which in this case may be granted, to set an edge upon

upon a game, may be weighed by the degree, quality, and manner
in of those that play.

And this know, that playing for money is one of those wayes
whereby God passes one estate from one man to another; but buy-
ing, selling, chopping, changing, giving, are the wayes of conveyance
of estate from one to another.

To play for trifles, that what is won or lost may be giving to the
poor, or spent in a feast for continuance of love; I shall not condemn
Butlers, who may not a man bestow a little in recreations; which
else must be bestowed in Physick? The Philosopher puts victory, and
hope of victory, among the causes of delight: now what victory, or
hope of it, hath any man, if a little be not allowed to set an edge up-
on the game? If we bestow some small money on Lemons and Vine-
gar to sharpen our stomachs to our meat, which is one part of main-
tenance of life, then may we bestow some little quantity of money on
recreations, with reference to follow our Vocations. Yet let nothing
for this be deducted from family or poor. All laws exclude such
as cannot well provide for their family, to play away any of their
money: and its wickedly, unlawful to play for this end, to relieve our
family.

Now whereas it may be objected, that to play for trifles (as for a
penny) is against Charity, for that little might have been given to the
poor; to this its answered. We are not bound to give all we can
spare from necessary uses; to the poor; but we may spend something
on honest delight: for by this reason rich men should have but one or
two dishes at the table, and one or two suits, because one is suffi-
cient to feed their hunger, the other to keep them warm.

Due to answer the question, *To whom moneys won out of filthy
trades ought to be restored.*

That it ought to be restored, appears, because it is one of moneys nei-
ther have they got such moneys by any such manner as God set
down in his word; neither are they recoverable in Law, unless he
that lost the money were under the power of another, as a child, or
servant.

Such persons could never pray for what they paid, nor give thanks
for what they won; nor will it hold plea at the day of Christ, to say,
they call a better call than their play fellow, and therefore they got
their money lawfully.

Money, inasmuch as the loser hath transferred it, and he that he gives, the property cannot return to him: the reason is, because there is a giving included in the act: for he gives away his money, upon condition the other do win it; and therefore he hath cast it away from himself by his own covenant of giving upon that condition, which condition is now fulfilled. Now because the condition is not warrantable by the word, the winner dare not take it with any comfort; therefore it is *res devota*: it must be sacrificed to God, and therefore to be given to the poor. *Austen* would have him pursue that won it, because he would play for money; and he would have him that lost it, not to have it, because he was such a fool to play away his money; therefore he would have it given to the poor; and determines, in his 45 Epistle to *Macedonius*, Where the property is past over, let the money there be given to the poor; but where the property or dominion is not past over, as, if any man steal a thing, and play it away at dice, there let it be restored, meaning, to the owner.

What I say of gaming, understand the same of betting, on the gamesters sides. We are to rest content with our own, without coveting anothers.

Say not thy goods are thy own, and thou wilt spend them as thou pleasest; for no law of God or man gives thee them to spend them on thy lusts.

9. Restitution ought to be for borrowed money, *Psal. 37. 21. The ungodly borroweth, and payeth not againe.* *Rom. 13. 8. Owe no man any thing, but this that ye love another.* *1 Reg. 4. 7. Pay that thou owest, and live thou and shine of the rest.* Neither let any man think by quinks of humane laws to escape a just debt: for if conscience tell thee it is a just debt, without doubt, it is to be paid.

10. Restitution must be made for usury money: *Neh. 5. 11, 12. Nehemiah* taxes some cruel persons that took the hundredth part of the money; that is, as some have expounded, one pound in the hundred monthly: now he bids them restore, because it is not lawful for them to take a penny of a brother or a Jew.

Now to the regulate your conscience in this particular, you must know, that Usury is a sin condemned, *Psa. 5. 5. Ezek. 18. 2. Prov. 28. 8.* And the question is not, *Whether usury be a sin or no*; but, *Whether there may not be a conscientious taking of rent for the loan of money*; which doth not come under any kind of usury. To

I have said before: Dost thou know what such a gain will bring you? Will it raise you from all Persons? No, it will not. It will raise you from the Poore men, that have no means of repaying you againe; if these come to borrow, you are not bound to lend to them; but to give them as charity moves.

2. Poore men that follow an honest calling; and have means of paying you againe; and you are perswaded they will pay you againe; here you are to lend them freely, *propter Officium matutatis*; because of the duty of lending commanded you in the Gospell, *Mat. 5. 42. From him that would borrow of thee, turne not thou away.*

And this is not a command only of one Christian to another but even I query whether it ought not to be done to diligent civil moral men also. *Luk. 6. 35. Lend freely, hoping nothing therefrom, that is, from the loan. The word is, *δωκετε*; so that in lending to such a poore man, I am not to take a penny, nor to hope for a penny, because it is my duty to do it freely; as it is my duty to visit my brother in his sickness, to pray for him, and to comfort him in his affliction of conscience; and all this am I to do freely; by which you may understand what Usury is, even*

Usury is the taking of any thing for the duty of lending, from a poore brother, or a person to whom we are bound to lend freely.

3. A third part are rich men, who borrow your money to make a game of it, either by purchasing or merchandise, or such like; here you owe no duty, and therefore *propter Officium in debitum*, for an undoe service and benefit you take profit six per cent; or the like. You have an 100 l. your neighbour hath an 100. pounds a year; he comes to borrow your 100 l. may you not take profit of him for the same? Yes, out of question.

Obj. But you must not bind this rich man absolutely to pay you six in the hundred, because it may fall out he may not get a penny but lose; and so this will be uncharitable.

A. No, it will not be uncharitable, for if the debtor make 30 l. profit in the hundred, I shall have but my six pounds, and therefore if he lose by my money, I must look for my rent; for a rule must be set down, that the loan of money is worth a certaine rate, and the bor-

rower

rowen, and so the hundred is a conditional promise. For if persons will have both borrowed and lent according to that proportion, all persons go beyond that proportion: let them look to it: for upon a little want or sight of Christian liberty, persons are wont to go beyond all bounds.

1. If it were unlawful to take of Rich men for lending, then the prohibition would be universal: and not *See Levit. 25.* particular: but it is particular: *See Deut. 15. 7. 8. 33. 36. 37.*

If there be a poore man of any of thy brethren, thou shalt not harden thy heart, but shalt lend unto him. *Luk. 6. 34.* compared with ver. 34. the command is limited to poore men; and we are never commanded to lend to rich persons. *Exod. 22. 25.* *If thou lend money to any of my People that is poore, thou shalt not be to him an usurer.*

2. From rules of equity. Is it equall that a rich person should use my money, and get by it, and I get nothing? Besides, there is a burden upon the lender; for now all opportunities of disposing his money to profit, is taken away, because another man, a rich man, hath borrowed his money.

3. From gratitude: we ought to be thankfull where we receive. Now where's thankfulness, if you pay back only the principal?

4. From charity, which teaches every man to have a care of his own. *Tim. 5. 8.* Now if rich men have my money, and grow richer, and I have nothing, where is my care?

Besides, what difference betwixt my taking 6 l. a year for a purchase that cost 100 l. and 6 l. a year for the rent of 100 l.? truly, if either be more lawfull, then the taking 6 l. for the money lent; because there is venture in this, which is not so much in the other.

Onely let those that have store of money beware that they do not so much lend out their money to rich men for profit: that they have not to supply the poor, where duty calls for it, remembering the forenamed commands, *Levit. 25. 35. 36. 37.* *If thy brother be waxen poore, and fallen in decay, then thou shalt relieve him: yea though he be a stranger, as a sojourner, take thou a salary of him; nor increase thy salary thyself: For thou shalt not give him thy money upon usury: nor lend him thy victuals upon increase.* See how the limitation is to a poore brother.

And

And thus it is, why we are to lend freely on loan is, because he borrows for the sustenance of the life of him and his; whereas rich men borrow to get gain, thereby: Hence rich Christians ought to lend freely to the poor, even though sometimes the principal may be in hazard.

For Objections against this Doctrine, they are so inconsiderate, that I shall say little to them.

1. Object. *How can money beget money?*

Answer. Nor can land beget money, yet with the endeavours of man, money comes by both.

2. Object. *Money cannot be a Merchandise, and the price of Merchandise.*

Answer. Why may it not be both? Besides, before money was found out, salt and other wares were the price of Merchandise, which you will approve of; and why not of money?

3. Object. *Land freely looking for usury is against Math. 6. 34.*

Answer. Christ limits it to the poor, yet for Christ speaks of lending to those from whom we cannot hope for like courtesy; therefore only to be limited to the poor; and so weal. *How if you lend to them of whom you hope to receive, what thank have you? It is as if you lent to God.* Therefore Christ speaks of lending to those from whom you cannot expect like kindness. And herein I acknowledge you ought not to take any thing. Not as if Christ forbade us to lend to the rich, but only shows we are not bound to do it. Charity doth Charity consist herein; this place is elevated by Luke 14. 12. where Christ simply doth not forbid us to invite our friends or rich neighbours, but shows that Christian charity doth not consist in inviting those that can invite us, as the Pharisees thought; but in inviting those that cannot invite nor requite us; as poor, blind, maimed.

And seeing it was lawful for the Jews to take profit of strangers for the loan of money, it follows that it was not of its own nature unlawful to take profit for loan of money; else had it been unlawful to take of a stranger as of a Jew.

Now for the profit the Civil Law allows for loan of money, *Justinian* (Cod. 4. tit. 32. l. 36.) limited to Noblemen and Gentlemen, who not to occupy their money for gain 4 for the hundred; to Merchants and Traders, who live by the employing of money, he allowed 8 for the hundred; and to all other men, 6 for the hundred.

hundred; and in the money ten beyond that, under the hundred, perill
be allowed: 2. 7. in the hundred: and our Law alloweth 1. per cent.

Now for Restitution for this money: If you have taken any thing
of any man for the duty of lending; being bound to lend out as free-
ly, you are to restore for the same, *Neb. 5. 11. Restore EVEN
THIS DAY the house, and lands, and the hundredth part of
the money.* They must do it *this day*, or presently, lest their hearts
should study distinctions for to keep it back.

Q. At what time is Restitution to be made?

A. Presently, even in the day wherein a person is found guilty, *Le-
vir. 5. 3. 4. 5.* In the day of his trespass-offering; when he comes to
make reconciliation with God. If a man had denied any thing that
was given him to keep, or cozened in partnership, or had taken away
any thing by violence; or had kept a found al which he denied and
forswore; he was to restore for all these things: he was to restore it
in the principal, and to add the fifth part more thereto; and give it
to him to whom it appertaineth, in the day of his trespass-offering:
*And he shall bring his trespass-offering before the Lord; and the
priest shall make an atonement for him before the Lord; and it
shall be forgiven for any thing of all that he hath done.* Where
we see, the same time that the trespass-offering was offered for him,
that is, the atonement of Christs satisfaction; at the same time the
sinner made restitution. *Zachew* he restored presently, *Luk. 19. 8.*
If I have taken any thing from any man, I restore him.

Q. To whom must we restore?

A. To the party damaged: If he be dead, then to his executors,
if they be kinsmen; (for sometimes strangers are executors in trust)
or to their next of kindred; if they be not executors. *Numb. 5. 8.*
having shewn that restitution should be made to him against whom
the trespass is, ver. 7. he shews (ver. 8.) that in case the man be
dead; then it must be given to his kinsman: If he have no kindred,
then must it be given to the Lord; that is, to the poor.

Objett. But I am unable to restore.

Ans. The desire of doing is enough; when a man can do no
more but desire. *2 Cor. 8. 12.* *If there be willing minds, it is
accepted.* But when God makes you able you must restore.

*Objett. But if I have restored, I shall have nothing to do any more
in my children.*

Ans.

Ans. We must first restore, and then maintain our family with the rest: *2 King. 4. 7. Pay that thou owest, and live thou and others of the rest.* And if nothing be left, then trust Providence: *God will never fail. Heb. 13. 5.*

Object. Others have wronged me : if they would restore to me, I would restore to others.

Ans. Though they do not restore to thee, yet art thou bound to restore to others. The sin of others, in not doing their duty, cannot exempt thee from doing thy duty.

Quest. But am I onely bound to restore the principal ?

Ans. Yes : you are ~~over~~ and above, to adde something, for detainment of it so long from the owner : for, had such owners had their stock in their hands, they could have made benefit of it. Hence, because there is *lucrum cessans, & damnum emergens*, a ceasing of gain, and an augment of loss, you must adde something above, hence we read, *Levit. 6. 5.* and *Numb. 4. 7.* there was with the principal a fifth part to be recompensed. When you send or carry the principal, you may ask your damnified Creditor whether he will have any thing for detainment. You must give it, if they will have it : if they forgive it, all is one as if you had paid it ; you are acquitted. As the Philistines, when they had kept the Ark in the Country seven months, returned it back with a trespass-offering, five golden eimods and five golden mice ; do thou restore the principal, and profer for the time of detainment.

To restore, is of the light of Nature, and enjoyed by the Law of God : but how much must be restored for detainment, that is, for keeping another man's goods in our hand, this is the positive Law of the Magistrate, who sometimes appointed five oxen for one ox and four sheep for one sheep, *Exod. 22. 1, 2.* *2 Sam. 12. 4.* David saith, *He shall restore the Lamb fourfold.* To restore, was the duty, fourfold, was the punishment. But if the ox or sheep were found in the thief's hand alive, then was he onely to restore double, *Exod. 22. 4.* *Zachew* saith (*Luke 19. 8.*) *If I have taken any thing from any man (by false accusation) I restore him sevenfold.* After, there came to be an addition to this Law. That the thief should restore sevenfold : yea, he was to give all the substance of his house, *Prov. 6. 31.*

Now for the positive law of the Conscience, I humbly propose my
I
advice,

advice, That we restore according to the stealing or taking, or emergency of loss : As, suppose you have stole from a man or from a Commonwealth an hundred pounds : Now what ought to be returned over and above the principal ? Truly, I think four pounds by the hundred, or, at the utmost, five pounds by the year, for so many years as you have had it in your hands ; unless the Creditor in largeness shall remit, as, if he have any spark of conscience, he will be merciful in this, especially seeing few men there be who in their natural state are not more or less guilty of sins of injustice.

Now the reason why I think six pounds in the hundred yearly is but an equal satisfaction for money lost to rich men ; and that five pounds is sufficient for detainment-money to a Creditor from a thief or an unjust person, is, Because the party that wanted his money proportioned his expences so much less, not only towards his family, but to the poor, and godly uses ; every rational man making his comings in the rule of his disbursements : and the thief or unjust man proportioned his expences so much the more, yea to unchristian civil, for which he was assailed by a Civil Law, and sometimes to pious uses, by the instigation of others, and the urgency of natural conscience ; which uses in such cases are not altogether to be hid asleep. But in these cases, that you may not run uncertainly, you had need to have advice from godly learned men.

Yet I will not hide any thing from you, that may any way help to mitigate rigour in a case so needful. Know ye, that when *Paul* in his natural estate imprisoned many of the Saints, and troubled them from Court to Court, so that those persecuted Saints could not but suffer much loss by being forced to neglect their Callings, besides the charges of imprisonment whereto he exposed the brethren : who (*Acts 8. 3.*) *making havock of the Church, entered into every house ; and haling men and women, committed them to prison ;* yea, *Acts. 26. 10.* *many of the Saints he shut up in prison ;* and some of them he gave his consent to put to death ; which could not be done without damage to their living friends : yea, *vers. 23.* *Paul* then persecuted the Saints to strange Cities : Yet for all this, we never read that he gave a peny restitution, no not so much as for the principal, much less for detainment-money : which should breed much moderation in dammified persons towards godly scrupling consciences.

Now

Now for restitution for wrongs done in childhood; as stolen apples from robbing Orchards; and all such things of that kinde; I much question whether there ought to be any restitution at all, seeing they did incur the discipline of the Rod; which one time or other met with them in these pranks. I herein incline to the negative, though tender consciences, who would have most fulness of satisfaction herein, may do what they shall see satisfactorily expedient.

In some particular case it may fall out, that a right conscientious man may do an unjust act, and may live and die without restitution through ignorance or incogitancie; as *David* did, who divided *Mephibosheth's* lands betwixt him and *Ziba*, upon *Ziba's* his slanderous suggestion, which he too credulously believed; and yet God pardons this, upon a general repentance, among our secret sins, because the searcher of hearts knows that such a man, were he convinced of any such unrighteousness, hath a purpose in his heart to restore.

Object. But I would willingly practise this duty of Restitution, that so I might have a quiet settled conscience; but I want direction herein.

Ans. 1. In shameful cases, send it by the hand of some faithful friend, who may speak to the party damaged in this manner: *M. N. a friend of yours, who desires to have his name concealed, hath sent you ten pounds, which formerly in several ways he deceived you of, and one pound for damnment thereof so long from you: he desires you to forgive the wrong, and to pray for pardon from him.* The party thus damaged, may, upon the confession of the penitent, receive the money, though he know not that the penitent hath wronged him a penny. The reason is, because, in the Courts of men, every mans confession against himself is sufficient. When the Amalekite confessed that he had killed *Saul*, *David* put him to death, 2 *Sam.* 1. 16. saying, *Thy blood be upon thine own head, seeing thy mouth hath testified against thee.* If a mans own testimony can be sufficient against himself in point of murder, why not much more in cases of injustice, wherein it may be presumed that nothing save conscience moves a man to discover a secret evil, and that to his own detriment?

But if the party damaged will not receive the money so tendered to him, without the knowledge of the name of the party that deceived him; forasmuch as God calls you only to restitution, and not to

shame your selves (and so become unservicable to your generation) the money being offered to him againe and againe, and he still refusing. I suppose you may with good conscience give it to God, that is to say, to the poor; unless you can some way intensibly mix it with the creditors estate.

In case your friend should prove unfaithful to you, in not restoring what is committed to him, and should pervert it to his own use; you are no more the thief or unjust person, but your friend: howbeit, what you send in this way, send it by the hand of some faithful and discrete friend. And forasmuch as charity teacheth us not to think evill of any man groundlesly, much less of such a man, our hearts may be quieted that the thing is done according to appointment.

What I speak concerning wronging particular men, we may apply the same for damage done to the Commonwealth in general, or to private societies; onely you must not think restitution can be by way of gift: for example; suppose you have wronged the Commonwealth a thousand pounds, if you think to satisfie in this manner, by giving five hundred pound to build a Grammer-school, and five hundred pound more for an Hospital, and two hundred pound more (being the detainment-money) to mend the high-ways, or for a stock for the poor; this is not properly restitution, because it is not given to the Commonwealth in lieu of dammage, but in form of charity. But if the same money shall be so employed by a trustee for the forenamed uses, as a matter of restitution, and the trustee declare it, though concealing the restorers name, this is restitution; and this comes to more in the sight of God and conscience, then so much laid out upon the most charitable uses.

1. We must not make that a matter of Praise, which God hath made a matter of Punishment.

2. If you can write, keep a book in writing to whom you have restored; that if your conscience scruple in time to come, by reason of the forgetfulness of your memory, you may be able to still it.

3. Search thy heart thorowly, till conscience have no act of injustice to object against thee, for which thou hast not restored; else conscience will stare in thy face when thou lyest on thy death-bed, if not before.

4. Let restitution be speedy, *Levit. 6. 5.* in the day of your atone-

conement, as soon as ever you are convinced of injustices left death surprize you as a fish in a net, or a bird in a snare; *Eccles. 9. 12*. Besides, many casualties may swallow up thy estate: also, there will be little comfort in leaving it to Executors, of whose faithfulness thou canst not so well be assured: but that there is place for suspicion of doing it so carefully as thy self mightest have done it.

Use.

Exhortation to restitution.

If thy conscience tell thee of any injustice in any particular. O then restore; if otherwise thou conveyest an estate or lands to all thy posterity, with all the appurtenances, remember Gods curse is one of the appurtenances, as in the case of *Ahab*, who left a Kingdome to *Jehoram*, who lost it: one great cause, was, the holding of *Naboths* vineyard. Remember that we are to serve God not onely in holiness, but in righteousness. Remember, though we are to look to all the commands of God, without despising any, *Psal. 119. 6*. *Prov. 19. 16*. yet ought we especially to look at the great commands as judgement and righteousness. Take heed, in buying or selling, that thou praise not the commodity above the worth, nor dispraise it above the defect. Remember God is the avenger of all cozenage, *1 Thess. 4. 6*. and that there is a flying towle of curses goes out against the thief: one whole side of the rowle was filled with them. *Zach. 5. 2, 3*. Take heed of all theft; as in stealing the use of things, as well as the things themselves; as the use of another mans garment, to save your own: this is theft, though you do not carry it away. Take heed of such theft as comes by deceitful silence: as, if you should owe a man a thousand pounds, and you shall say nothing of it to his wife, the man being dead, because no man knew thereof, save the person who dyed suddenly, or in a strange country, where you and he were alone. Take heed of giving less weight or measure then you should, *Levitic. 19*. So when thou art employed to work for others, if thou look for a full dayes wages, do a full dayes work. Art thou a trades-man? Take heed of false mixtures, to sell wine and water for pure wine, to put away; much more to coyn copper for silver. Art thou a preacher, and dost not take paines in the Ministry of the word? thou art a thief, taking wages, and not performing duty. Art thou a Merchant? take heed of deceitful breaking, to say thou canst pay
but

but ten shillings a pound: when thou canst pay fifteen shillings a pound. Art thou a servant, and makest no conscience of following thy business in thy masters absence? Thou art a thief; or if thou givest his goods without his consent, either explicate or implied. In a word take heed of all injustice: false entries, false musters, false accounts, and wheresoever thou hast been guilty in any particular, make speedy restitution.

Motives hereto.

1. The sweet peace restitution brings to the conscience: *Mark the just and perfect man; for the end of that man is peace.* Psal. 37. 37. Its some satisfaction, that you have been willing to follow the Lord in a chargeable duty: contrarily, when thou comest to lye on thy deathbed, and beholdest thy stately furniture, and pleasant gardens, and stately lands and houses which thou hast got by deceitful means; what peace canst thou have, whiles conscience rings thee many a peal in thy ears. *This is another mans?* Bullets and shot must usually be got out of a wound, before it will close, and ease come; so must thou put away all thy ill-gotten goods, before thou wilt find any well-grounded peace. See Job. 20. 18, 19, 20, 23.

2. Consider how many unjust men are taken away in the midst of their dayes, and do not live to have any comfort in what they have deceitfully gotten: *Jer. 17. 13. As the Partridge sits upon eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his dayes, and in the end shall dye a fool:* witness Judas with his thirty pennes, *Mat. 27. 4. Ananias and Sapphira.*

3. Consider a little ill-got goods is a means to consume that which hath been well-got. *Abimechs vineyard was a means to make Abahs posterity lose a kingdom. Achans golden wedge was a means to destroy all that he had.* Solomon saith: *Wealth gotten by vanity, shall be diminished: but he that gathereth by labour, shall increase.* Prov. 1. 6. Solomon compares these estates to a ball that is tossed from hand to hand: *Wealth gotten by a tongue, (as most mens estates are so gotten) is a vanity tossed to and fro of them that seek death.* How oft hath God translated Kingdomes from unjust possessors! as in *Jeroboams, Baasha, Zimri.* Contrarily, a small thing that the righteous hath justly gotten, is better then

great treasures of the ungodly, *Psal. 37. 16.*

Luther tells of a man in *Germany*, that marrying a daughter came on the marriage-day to give her her portion, saying to her husband, *Here are so many crowns, which are got without the wronging of any man.* *Luther* gave this censure of it, that he should prize such a portion more then a great sum got otherwise.

5. If thou restorest not goods unjustly gotten, thou conveyest a curse to posterity; *Job 20. 26. It shall go ill with him that is left in his tabernacle:* As unjust parents intend their posterity should by their cheating be better in outward things; so God in justice causes that their posterity shall not thrive in outward things; so that of things ill-got, the third heir seldome rejoiceth.

6. Consider whether any sinful gain will recompense the loss of thy soul, *Mat. 16. 26.* if thou wert sure to gain the whole world, what profit to lose thy soul? *Prov. 10. 2. Treasures of wickedness profit not.*

Means to be kept from wrong doing.

1. To remember, righteousness is one end of thy redemption, *Luke 1. 75. Tit. 2. 12, 13.* The grace of God teaches to live righteously.

2. Gods wrath is revealed from heaven against all unrighteousness, *Rom. 1. 18. 1 Thess. 4. 6. Jam. 5. 2, 3, 4. Hab. 2. 6.*

3. Remember the account of thy Stewardship, *Luk. 16. 2. 2 Cor. 5. 10.*

4. Unrighteous persons are excluded out of heaven. *1 Cor. 6. 8, 9. Woe to him that increaseth that which is not his, Hab. 2. 6.*

5. Find out the root of thy injustice, which is an evil covetous heart; covetousness be the root of all evil, then sure of this evil; *1 Tim. 6. 10. Hab. 2. 9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, as the Babylonians did that he may be delivered from the power of evil.*

6. Be not greedy to be fingering other mens estates, whether by execution, in fingering other mens estates: such employments are matters of trouble; and they who care to keep a good conscience, care not to be meddling with them.

7. Make restitution: you will find so much trouble and bitterness herein, that you will never desire to touch that fire which hath so burnt your fingers.

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